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In 1778, Port Hope was a trading-post, and was called Toronto. Four years later, United Empire Loyalists came to settle there. The name was changed to Port Hope in 1817, in honor of Colonel Henry Hope, then Lieutenant-Governor of Upper Canada. From an engraving by W. H. Bartlett in 1840, and now in the John Ross Robertson collection, Toronto Public Libraries.

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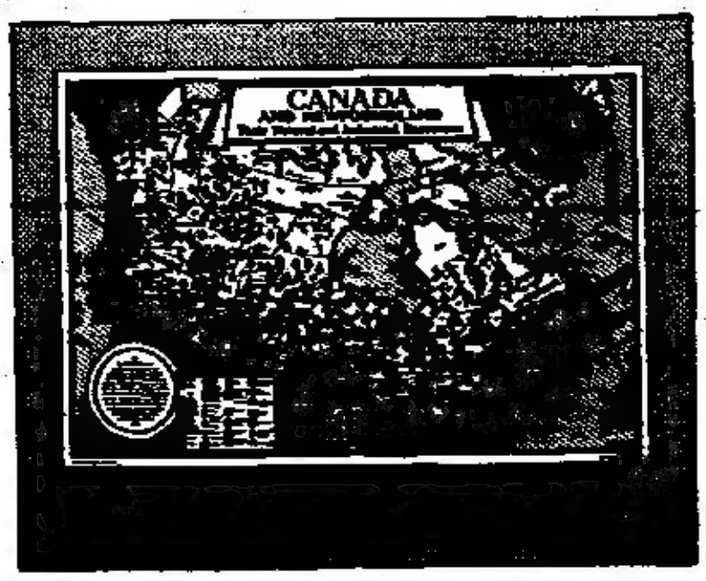

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CANADIAN JEWISH REVIEW

VOL. XXVII — MONTREAL, MARCH 23, 1945 — No. 25

Passover

1945—5705

Montreal — *The Canadian English-Jewish Weekly* — *Toronto*

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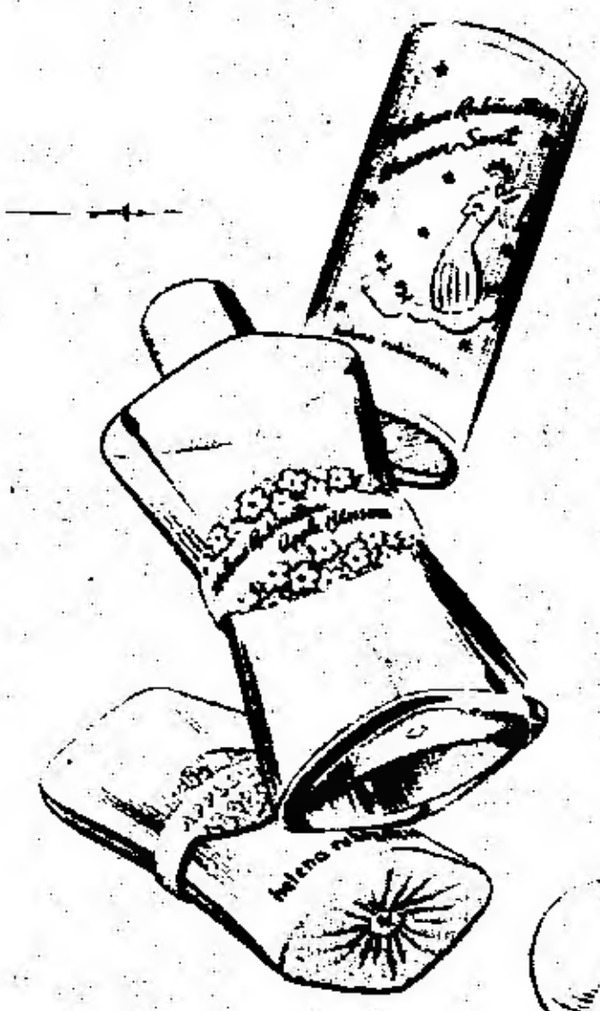

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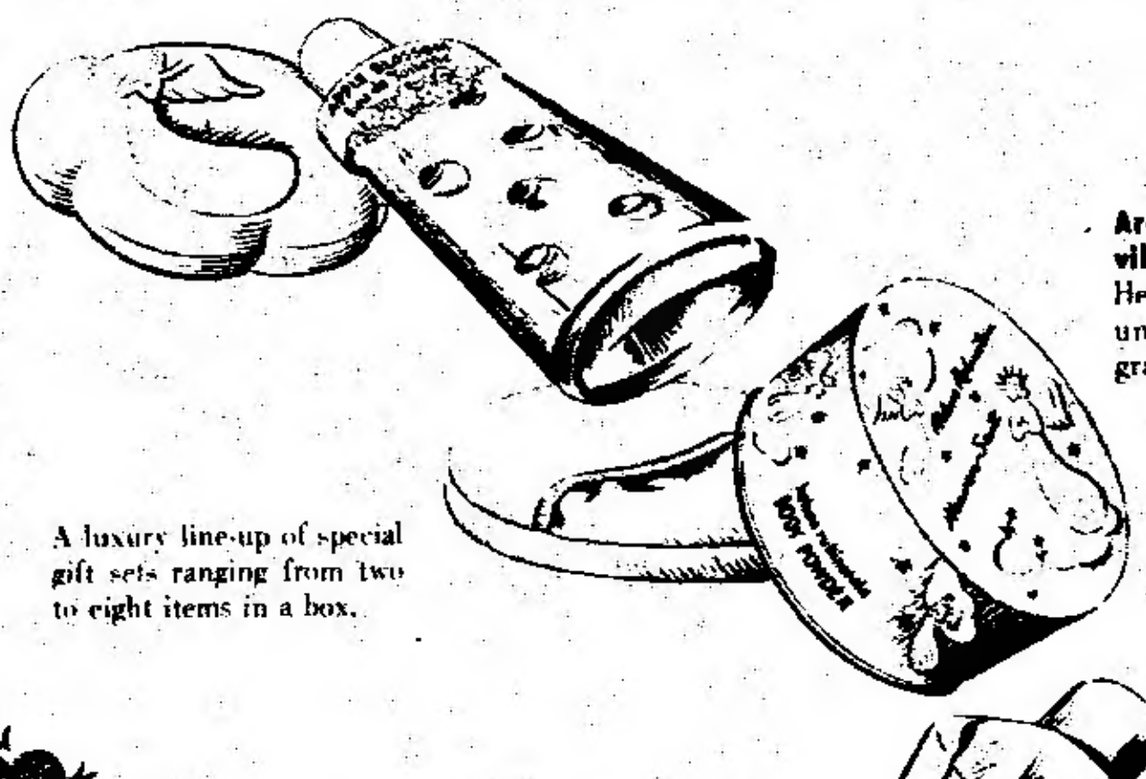

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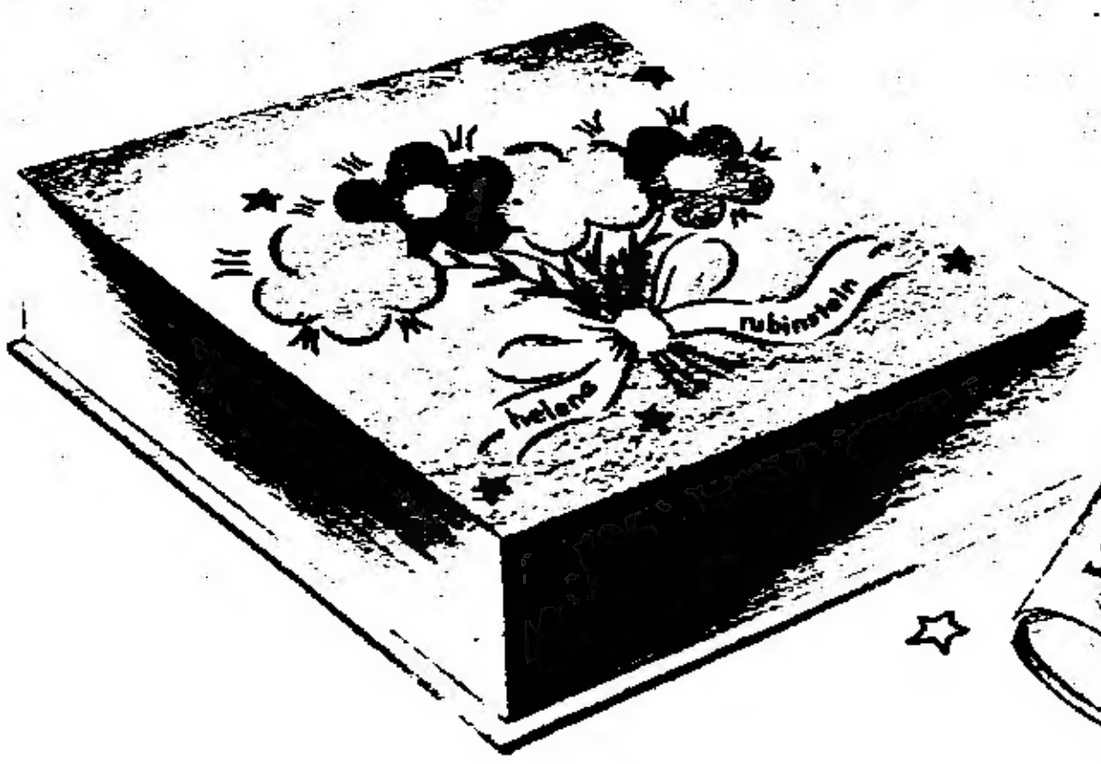

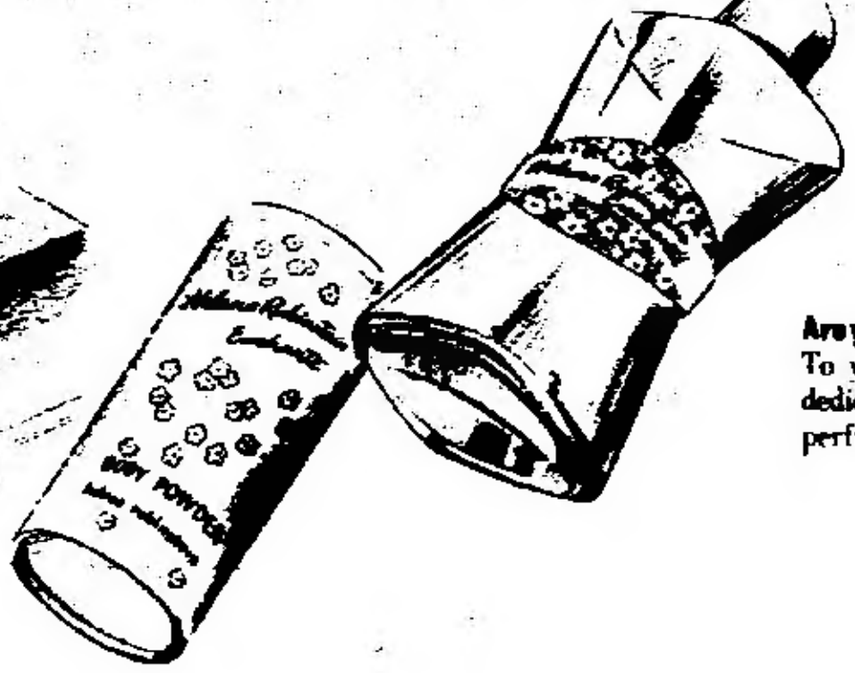

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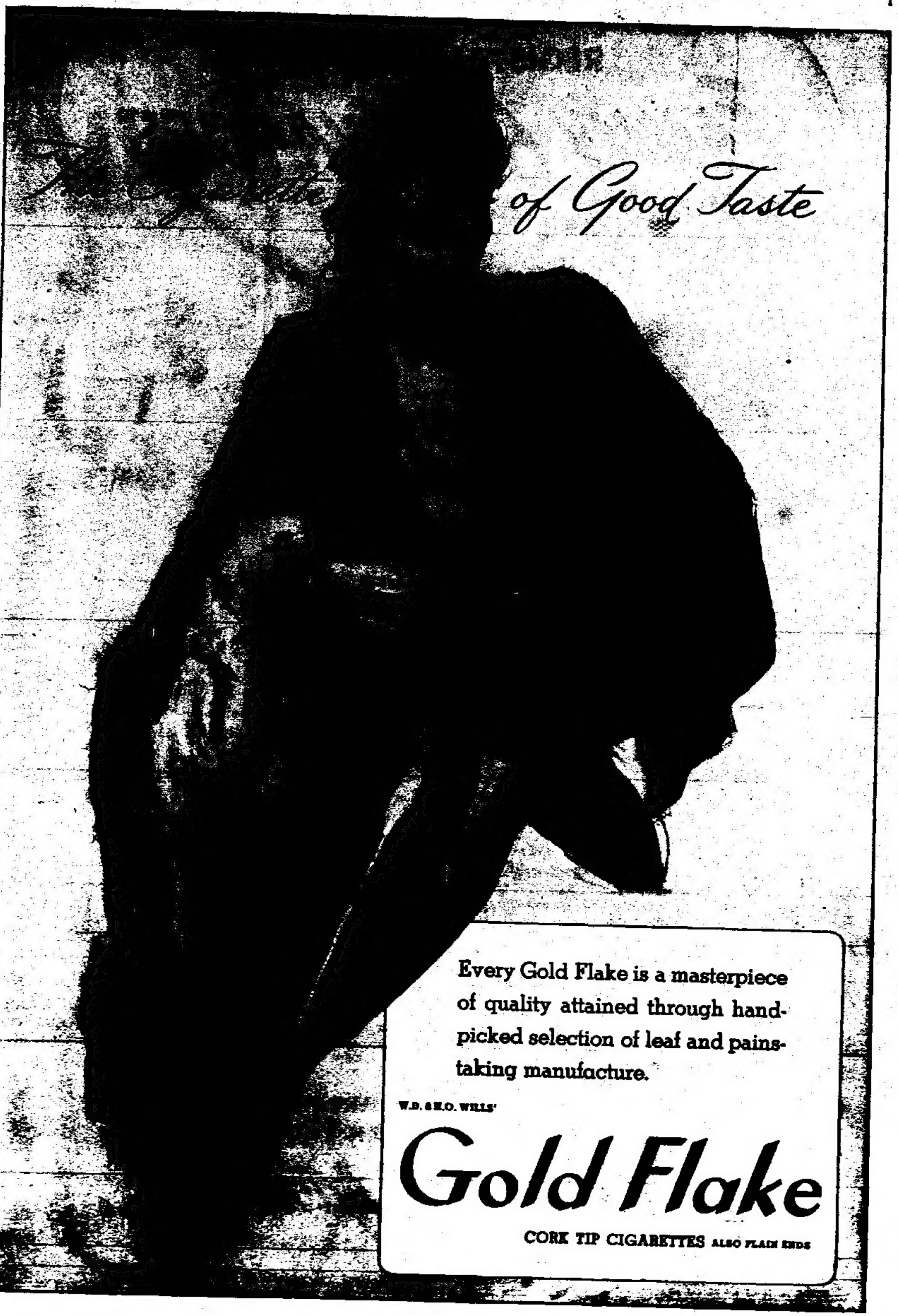

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MARCH 22nd, 1945

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CANADIAN JEWISH REVIEW

VOL. XXVII — MONTREAL, MARCH 23, 1945 — No. 25

Commentaries

By Dr. Harry J. Stern, Rabbi

Passover 1945

On Wednesday evening, March 28, we usher in with solemn joy "The Passover", the feast commemorating our liberation from Egyptian slavery. According to the Biblical record, the children of Israel dwelt in Egypt four hundred and thirty years and the greater part of that period was spent in bondage. Despite this long period of enslavement, Israel never lost hope for freedom. And deliverance did come to Israel during that ancient watchnight under the leadership of the greatest of emancipators, Moses, servant of God.

Often the struggle for freedom seems hard and long. As we study the story of the human race it would seem that freedom for the most part, has been but a very brief interlude between one Egypt and another. But man's struggle for freedom could never be in vain as long as man never abandoned himself to be enslaved by those who have no regard for the dignity of human personality.

Passover becomes a hopeful source of inspiration to all of us, reminding us, though the struggle for emancipation seems long, that it is not an endless combat or hopeless battle. The moment the free spirit of man is enchained there commence to work always the mysterious forces that are eventually to break the shackles of enslavement. And what is more, all sorts of plagues come unto the world in consequence of man's violation of God's laws.

Behold the plagues, the desolation, the blood, the thick darkness, death, hunger, and destruction which the modern "Egyptian" nations are now experiencing in return for their cruelty and the barbarism of their leaders. Hitler's Third Reich, Mussolini's Italy, and Hirohito's Japan are now paying for their immoralities. The forces of freedom are marching to victory and triumph. The forces of freedom are now resolved not to rest until humanity has a rebirth of liberty and freedom is restored to those enslaved and to every human soul.

How feeble is the might of tyrants, kings, emperors, and fuerhers in the face of man's own spirit aflame with the holy fire of liberty!

As Jews, Passover 1945 will find us much enheartened as we sit about our Seder tables reading the Haggadah. For on Passover this year we praise God not only for the ancient drama of God's justice made manifest; now we find also good reason to thank God for the new revelation of justice in our own day. We behold once again persecutors and evil-doers overwhelmed in red seas of blood, the blood of innocent millions, Jews and non-Jews, whom they, the Nazis and Fascists had done to death.

Somewhere the sages speak about the four great nights supposedly recorded in God's Book of Memorial.

The first night is the night in conjunction with the story of creation. There then was darkness and chaos until God's word brought light and order in the world.

The second of these nights was when God and Abraham covenanted, which in turn set Israel aside as God's people.

The third of these nights was that ancient watchnight in Egypt when Israel was redeemed from slavery.

And the fourth of these nights is the one when the redemption begun in Egypt will at last be completed in the universal Passover.

Perhaps the present suffering and this long night of five-year duration of global war is but the prelude to the great new Exodus when all men shall go forth from bondage to world freedom. This, indeed, is the challenging hope of Passover this year. Welcome, thrice welcome, Feast of Freedom!

The Haggadah As A Book

At what time the first writing of the Passover ritual in separate book form took place can certainly not be determined. One thing is certain and that is the fact that even as late as in the days of Isaac Abarbanel (1447-1508), the Haggadah was written and added to the Mechilta. Thus, in his commentary, "Zevach Pesach", he says, "the (entire) Haggadah is found in the Mechilta."

Friedman ("Haggadah," p.7) claims that the Haggadah already existed in special book form in the days of the Amoraim. He bases his conclusion on a talmudic statement where in Rabbi gives judgment in favor of the man who claimed a Sifra-deAgadta (Haggadah) from an estate under the plea that he lent it to the deceased. But Friedman's interpretation is hardly correct. Even Rashi points out that by the Sifra-deAgadta in the above talmudic record refers to homiletical works.

At any rate, no separate book containing the Haggadah itself could have existed prior to the days of Maimuni 1135-1204) for the very reason that he included in his "Yad Hachazakah" as Nusach Haggadah. Existing manuscripts containing the Passover ritual do not go back beyond the 13th century, as was pointed out by Steinschneider. Perhaps the thirteenth century marks the event when the Passover ritual for the first time came to be written separately.

What numberless editions of the Haggadah have been published is proven by a glance at the pieces of the union of the various specimens in the Haggadah collection of Adolf Ober and that of S. Weiner. The oldest edition of the Haggadah was printed no doubt in Italy before the year fifteen hundred. Thus Weiner in his bibliography remarks, "Die erste Ausgabe ist wahrscheinlich in Italien gedruckt, sicherlich noch bevor 1500." The Tefillet Yechiel," Soncino, 1486, contains the Pesach Haggadah and perhaps this is the oldest printed copy of the Passover ritual we have. However, Weiner maintains that the oldest edition extant was printed in Italy, in Fano, about the year 1504.

Great attention was given in the writing of Haggadahs to illumination. Even long before the art of printing was invented, the manuscript rituals containing the Haggadah afforded opportunities for illustration. Thus Muller and Von Schlosser described many existing manuscripts containing illuminations depicting historic events, biblical scenes as well as domestic scenes of the Seder Service.

One of the manuscripts bears the title, "Das Sarajevo Haggadah" also known as "Eine Spanische Prachthandschrift des Mittelalters." The editors of the Sarajevo manuscript claim that it is the most ancient illuminated Haggadah extant. In real

Continued on Page Fifty-One

every friday

"Sometimes when people censure me,
I tell them without rancor
That for what it cost me to be free,
I might have had an anchor."

All over the world Jewish boys from some place else are celebrating Passover, no matter how isolated their camps are or how remote or out of the way are the areas where they are stationed, and even on the front lines of the battle for freedom of which their ancestors were the pioneers. Thousands of persons working with the National Jewish Welfare Board have arranged Passover services. They are Jewish chaplains, field workers, Christian chaplains, rabbis, and workers in hospitals, most of them in places where they never dreamed they would be.

In Great Britain, the Carribean Islands, South America, North Africa, Italy, Egypt, Palestine, Australia, New Zealand, Hawaii, India, Alaska, Iran, and elsewhere, Jewish communities have been busy preparing home hospitality for Passover with funds supplied from this side of the world. For this holiday began back in November with the first cargo of matzoh, sacramental wine, and Haggadah books for Seder services, and even much earlier when the thought and planning that went into it are considered.

Hundreds of thousands of boxes of matzoh; thousands of gallons of wine; thousands upon thousands of books and leaflets about Passover, and tons of greeting cards have been delivered to military posts in the past months for the greatest concerted celebration of the redemption of the Jews from Egyptian bondage which the world has ever known, so that no Jew in the services needs to miss an observance of the most exhilarating of all holidays. Senior chaplains of every faith have received a copy of "Historical And Ceremonial Aspects Of The Observance Of Passover", and Jewish chaplains are making a permanent record of all Passover services held.

This time last year, Rabbi Ferdinand Isserman, of St. Louis, Missouri, formerly rabbi of Holy Blossom Synagogue in Toronto, found himself in Algiers. Army chaplains were in touch with the Jewish community and with the help of the Red Cross had planned to place all Jewish soldiers in the area in Jewish homes for the Seder supper. Although he was prepared to go on, the chaplains asked him to stay and take charge of services in the auditorium of the Red Cross Club. He was a guest of the chief rabbi for Seder at his home when Algiers expected to be bombed for the third night in succession, but the Nazis seemed to be afraid to come over on Passover eve. Of the occasion Rabbi Isserman says, in Liberal Judaism,:

"Among the guests were three American soldiers, a refugee from Vienna, a French naval officer, a professor from the University of Algiers and his wife, several refugees from Czechoslovakia, the rabbi's wife and three sons. With the exception of the four Americans, all present had experienced the tyranny of the modern Pharaoh even on this continent where the Pharaohs had lived. The year before they had been slaves. Now they were free. How meaningful was the Seder there! Most of those present were not reliving an historic event, but their own tragic experiences. They had known Pharaoh, and they had experienced the lash of the taskmaster. Their kin had lost their lives. The Czechoslovakian refugee did not know whether her mother and sister and nephew and nieces were alive. The rabbi's son had been expelled from the medical school of the university and now was a member of the French Army. The professor had been deprived of his post at the university and had recently been reinstated. The young French naval lieutenant had helped to pilot the American fleet into the harbor of Algiers. All could follow the Hebrew of the Seder service."

Such scenes are being duplicated now in essence by the thousands, with civilizing effect on observers. The Jews are those people who are under command to celebrate freedom every Passover, at least as long as there is any tyranny left to make it necessary to keep the idea imperative; and Egypt is not only a country where people live but a condition under which men languish and die or exist in a state of suspension that is neither life nor death. Egypt means slavery, every slavery, all kinds of slavery of any and all human beings. Exodus stands for liberation, the essential intrinsic theme of Judaism.

Wherever Passover is now being celebrated across the earth and on the high seas, there stand before the world the young, living witnesses to the liberty invention of their forebears. Each Jew is under the compulsion of centuries of habit, acquired through repeated orders, to remember that he was a slave in Egypt. If he remembers that he will be better able to evaluate and cherish freedom; to understand the tragic situation of the shackled of all kinds in all the ways; to be inclined on the everlasting side of liberty; and to protect it against despotic encroachment.

This Passover the individual Jew sees the number of his people diminished by millions but he is not shaken by the fear of destruction. In the war against infamy, which is taking him all over the globe, he is on the side of freedom, which is always the winning side in the long run. Against the murderous backdrop of slaughter, torture, fire, suffocation, he stands with dogged persistence like a tree that expects to see other centuries. Let the world regard him well for he is an emblem of eternity. He will be there, the Jew, when others have gone, remembering that he was a slave in Egypt, and thinking about liberation, the liberation of all the oppressed peoples of the earth. f.f.c.

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F. F. Cohen, *Editor* Rabbi H. J. Stern, *Contributing Editor.*
George W. Cohen, *Manager.*

I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

MARCH 23, 1945 VOL. XXVII, No. 25

A Passover Message

By Samuel Bronfman, Of Montreal, National President, Canadian Jewish Congress

The past five years have seen us greet the approach of Passover with dismal comparisons between the activities of the Pharaohs of long ago and those of the contemporary dictators. No one, during

Samuel Bronfman, Montreal, President, Canadian Jewish Congress

these long years of struggle and sacrifice, could have failed to note how carefully the Nazis had modelled their plans after the technique of Pithom and Rameses, and how with diabolic invention, and heartless system, they had improved upon these techniques.

In our day, too, many were the enslaved people whose "lives were made bitter with hard bondage," and many the innocents who perished at the hands of their taskmasters. In our day, too, the attempt was made to reduce mankind to the status of beasts of burden, and to build, for the personal glory of the tyrant, pyramids fashioned out of human suffering. Surely, in his early might and arrogance, the enemy had said, even as his prototype before him: *I will pursue, I will overtake, I will divide the spoil, my hand shall destroy them.*

Now, how wonderfully the situation has changed, and with what faithful consistency history is repeating itself! It is the enemy of mankind who now in panic awaits, from the armies of the United Nations as they stand poised about to invade the very heart of his citadel, the final blows of retribution. It is upon him, as upon the Pharaoh he took for model, that fear and dread has fallen, and it is his soldiery which, in the fire of the Lord's wrath, is consumed like stubble. To-day it is the taskmasters of the Reich who are reading in the Book of Exodus!

Truly, in this happy change in the course of events which has been vouchsafed to us, we have much for which to be grateful. It would be wrong, however, to imagine, that with the events which we witness from day to day, the Passover saga is ended, and all that remains, is celebration and commemoration. Many dark days may still lie ahead, much sacrifice will still be demanded of us before the Nazi wickedness will have completely passed over.

Indeed, it is important to remember that even after the hosts of Pharaoh were flung into the sea, many were the trials and ordeals to which our ancestors were subjected. We, too, have much to do, before and after the inevitable victory. The wounds of an entire generation will have to be bound up; the shattered lives of a people will have to be rebuilt.

These tasks, surely, we will perform; performing them, we will bring closer the realization of the promised land, a life of freedom and decency, both for our people and for all mankind.

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The Passover Seder Night At Benei-Berak

The candles at the Seder table were already beginning to grow dim. My little sister had quietly dozed off, her curly head rested on her arms next to the fourth cup of wine she had been so eager to drink. But we all knew that she would sit bolt upright and rub her sleepy eyes at the sounds of the triumphant song of the Lamb, *Chad Gadya*, and her thin piping little voice would join the chorus. And then my father of blessed memory spoke and said:

"Long have I pondered and marvelled the question: What did our ancestors of blessed memory do when they sat all night at the Seder in Benei-Berak? It is written that they recounted to each other the glorious tale of the departure from Egyptian bondage. But my question is: What exactly did they tell each other? The Haggada tells us what Rabbi Elazar ben-Azarya said and relates some minor sayings of R. Eliezer and R. Akiba. But it does not say what the other rabbis present said. One would think that what these saints and sages said to each other was quite as significant. There was Rabbi Eliezar called "the Great," Rabbi Joshua who knew all the wisdom of Athens, Rabbi Akiba, the light of his age—their words must surely have been as noteworthy as that single pronouncement of Rabbi Elazar's which the Haggadah chose to hand down to us. How can one explain the fact that out of all the discussions on that memorable Seder-night nothing more has come down to us.

"Or . . . do you deem it possible that out of these few words of Rabbi Elazar's there grew a whole tree of thoughts which not unlike Jonah's gourd overshadowed them and their dreams all night long?"

"For a long time"—so my father continued—"I did not know how to answer this question. But finally one of my teachers led me to the right path."

"They talked about the Exodus," he explained, "and they said that we were bound to remember it in the night as well as in the day. But what exactly does 'in the night' mean? Is it only the time from sunset to dawn? There is nothing unusual about that; these hours were intended for study. And the old books say, that is why the Almighty created the night when everything is quiet. No, 'night' here means the night of the Galuth, of the Jewish Exile. It is for that reason that Rabbi Elazar said at the Seder night of Benei-Berak: 'Behold, I am as one of seventy years.' We have been taught to take these words as applying to Rabbi Elazar's own experience. While still a youth in his prime, he grew grey-haired overnight when the burden of his office as Master of the Bet-Midrash was placed on his shoulders. Now, however, a new explanation of these words was given to me by my teacher whom they afterwards called the Ashkenazi. These were his words: 'Rabbi Elazar meant he was as one of the Generation of Seventy, that, of those who lived to see the seventy years of the night of Babylonian Exile. 'I have never understood,' he said, 'why, in the darkness of that night, amidst the sufferings of exile, we were to remember the departure from Egypt and remember it with joy. But Ben Zoma finally explained it to me. 'Your whole life,' so he said, does not mean your life alone, your life as an individual Jew. It is the life of your people—of the whole Jewish nation. You left your home with Father Abraham; you were enslaved with Amram in Egypt—and together with your teacher Mosheh you were released and came out of the night of bondage into the daylight of freedom. Your life includes not only days of gladness and mirth and sunshine. It includes also the nights of sorrow and pain, when you awoke in tears crying out. It is precisely then that you are bound to remember the Exodus from Egypt. Is your sorrow great? But greater yet was the sorrow of our fathers in Egypt. Is your lot hard? But harder yet was theirs; and even as they were released, so will you, when the time has come. Therefore—said Ben Zoma—all of us are bound, even in the darkness of our sorrow, joyously to remember our departure from Egypt."

"Such were the words of Rabbi Elabar at the Sedar in Benei-Berak. Listening to them the Holy One, blessed be His Eternal Name, bethought himself and said: 'Shall I conceal from My children what I have decided to do? Shall I hide it though they are to Me like sons to their Father, though when they knock at My door, I listen to their prayers?'

"Then the rabbis who sat at Benei Berak were stricken by numbness and sleep—everyone who sat at the table. Each hand that wanted to seize the cup of wine fell back weak and exhausted; bearded heads sank down to their breasts. And the rabbis saw visions. Each had a different vision, yet all of them saw the same. . . . Rabbi Elazar saw a long line of men moving slowly along the sunlit streets of a gay city in the south, their heads crowned by long pointed hats, their bodies clothed in blood-red garments . . . Far away, across

(Continued on Page Fifty)

The Hebrew University And Its Significance

Allan Bronfman, of Montreal, national president of the Hebrew University in Palestine says that it is the aim of the Canadian Friends Of The Hebrew University to spread the knowledge of the work of the University among Canadian Jewry.

Since the establishment of the movement in Canada on a National basis, local chapters of the Friends have been organized in many of the leading centres across Canada, and the number of these chapters continues to expand as numerous smaller Jewish communities are being added to the list. There is everywhere evident a keen interest in the work carried on at the University on Mount Scopus and information previously little known about its activities is being disseminated amongst these Canadian communities which are ready and anxious to have a share in the progress and development of this great institution, the only Hebrew University in the world.

The University in the short period of its existence has already established for itself an enviable record as a centre of learning, research and science. It has become the leading University in, and has brought untold benefits to, the near East through its many sided activities and in particular by its contribution to the health of this great area in stamping out malaria and other forms of pestilence. Throughout the period of the war the University has made many notable contributions to the war effort of the United Nations and this has served to gain prestige for the University and added dignity for our people.

Mr. Bronfman cites the following article on "The Hebrew University And Its Significance", by Dr. Walter Zander, of London, England, which appeared in "The Friend", Quaker weekly, describing University activities:

In July, 1918, a few months after Allenby had delivered Jerusalem from the Turks, twelve foundation-stones of the Hebrew University—symbolising the Twelve Tribes of Israel—were laid, with the participation of the Moslem and Christian authorities, on the Mount Scopus above the Holy City. The war had not yet ended, but it was to be made clear that a revival of Jewish Life in Palestine was more than a merely national restoration. A few years afterwards, Professor Einstein gave the first lecture, and in 1925 the University was formally opened by Lord Balfour in the presence of the representatives of Universities all over the world.

Since then the University has developed rapidly. Today, it comprises a Faculty of Humanities and a Faculty of the Natural and Mathematical Sciences, a pre-Faculty of Medicine and a School of Agriculture. The Faculty of Humanities contains an Institute of Jewish Studies where Bible, Talmud and Cabbala, Hebrew Philology, Literature and Philosophy, Jewish Law and History are taught. An edition of the Hebrew Bible is in preparation. Outstanding discoveries have been made in deciphering Old Hebrew writings, inscribed on potsherds of the time of Jeremiah. Books written by teachers at the Institute, such as Klausner's work on Jesus and on Paul and Scholem's studies on Jewish mysticism, have won renown; and since the mass destruction of Jewish life in Europe, the Institute of Jewish Studies in Jerusalem has become the centre of Hebrew Learning in the world.

The Faculty of Humanities furthermore contains a School of Oriental Studies. The Koran has been translated into Hebrew by one of its members. The group of "General Humanities" comprises History and Archaeology, Classics, Philosophy, French, Italian and English literature and institutions; and it is in this group that Martin Buber works as teacher. The Faculty of the Sciences contains departments for Mathematics, Physics and Chemistry; for the biological Sciences and for Geology and Meteorology.

The pre-Faculty of Medicine is

(Continued on Page Fifty)

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Are Mixed Marriages Made In Heaven?

A Comment On "Earth And High Heaven"

By Rabbi Abraham L. Feinberg, of Holy Blossom Temple, Toronto

The plot of "Earth And High Heaven" is by this time familiar to most of the readers of the Canadian Jewish Review. It concerns itself with the rough "course of true love". The lovers are a Gentile, Erica Drake; and a Jew, Marc Reiser — civilised, sophisticated, "liberal" young people, trying to join their lives in a society riven by racial and religious prejudice, as embodied in Erica's father, Charles. These three chief protagonists form a triangle within which move the most perilous forces now at large in Canada—the inexorable and resurgent energies of blind, irrational group hostility.

The injustice of blanket judgments against individuals, the endemic snobberies of "genteel" anti-Semitism, the deterioration of character which it produces in its perpetrators, the shattering effects on sensitive spirits: all these are depicted. In the end, however, Charles Drake presumably surrenders, after receiving a wire that his only son, Tony, was missing over Malta.

Miss Graham's use of this device to marry off her lovers is almost too convenient. Furthermore, was it a "happy ending"? I do not believe that Marc Reiser and Erica Drake, when they stood at the altar, had yet solved their problem. He is still a marked man. Even if Erica's parents had been bludgeoned by fate into receiving him, what of the club-members about whom Charles Drake had voiced such fears? What of his cronies? And the entire network of social superiority? The elder Reisers evinced remarkable forbearance; Marc's father guaranteed him "a break", and his mother tenderly hinted that she was willing to adjust herself to any eventuality if it brought him happiness, although both communicated to Marc their misgivings about his union with a Gentile. "It won't work; you are different", they said. (This portrayal of instant resignation, and calm, unemotional acceptance by the two Reisers of a mixed marriage can by no effort of imagination be termed authentic. There are very few Jewish parents who would have reacted to such a proposal so casually, or sympathetically).

Erica had beseeched Marc for a chance to understand, but did she have the key? No marriage is experienced in a vacuum! She and Marc bore within themselves not only the impressions of their totally-dissimilar homes and backgrounds, but the respective heritages of many centuries. The historic residue of all the past had been bequeathed to them; they were the products of two divergent streams. As Marc's father reminded him, "It's not a question of conventions; it's 4,000 years that have made you and her different".

Liberals of Erica's type, well-meaning and sincere, have reiterated time and again that the biological mingling of Gentile and Jew would terminate the perennial Jewish problem. But Israel is not willing to commit suicide in order to cease being a riddle! When Erica, and others like her, suggest *that*, as a fitting and logical solution to the Jewish question, they are evading the fundamental challenge. That challenge is not to destroy one protagonist, but to enable them to dwell together in harmony.

The reasoning which invites Israel to die, so that the fellow

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ship of faiths can be vindicated, is not only poor thought, but defeatism. Jewry does not ask Christianity to perish, nor does it yearn to do so! Israel hopes and strives for a world in which both can work for the glory of God and man, a world where differences will be respected. As to her faith, Judaism, never was it more needful than today. Just because the earth has been transformed into a darkling plain where ignorance and greed and paganism clash by night, the compassion and clarity and universalism of the Jewish doctrine must be kept alive. Just because Christianity has been overwhelmed by a red flood of violence, Judaism, her progenitor, must be preserved! And that requires the people, Israel, not as an arrogant example of Nazi blood-purity but as a humble vessel of religious and ethical Law . . .

Of course, neither Erica nor Marc was conscious of strong religious attachment. Marc was an addict of that diluted modernistic faith which defines the entire religious quest as an immature, purely verbal belief in God. As the novel relates, "his sense of identity with fellow-Jews was more of race, race suffering and race achievement". In other words, like so many others with shallow knowledge of his own past and traditions, Marc Reiser felt tied to Israel by a vague sense of common group experience—but his concern with, and development of, strictly religious concepts were almost zero.

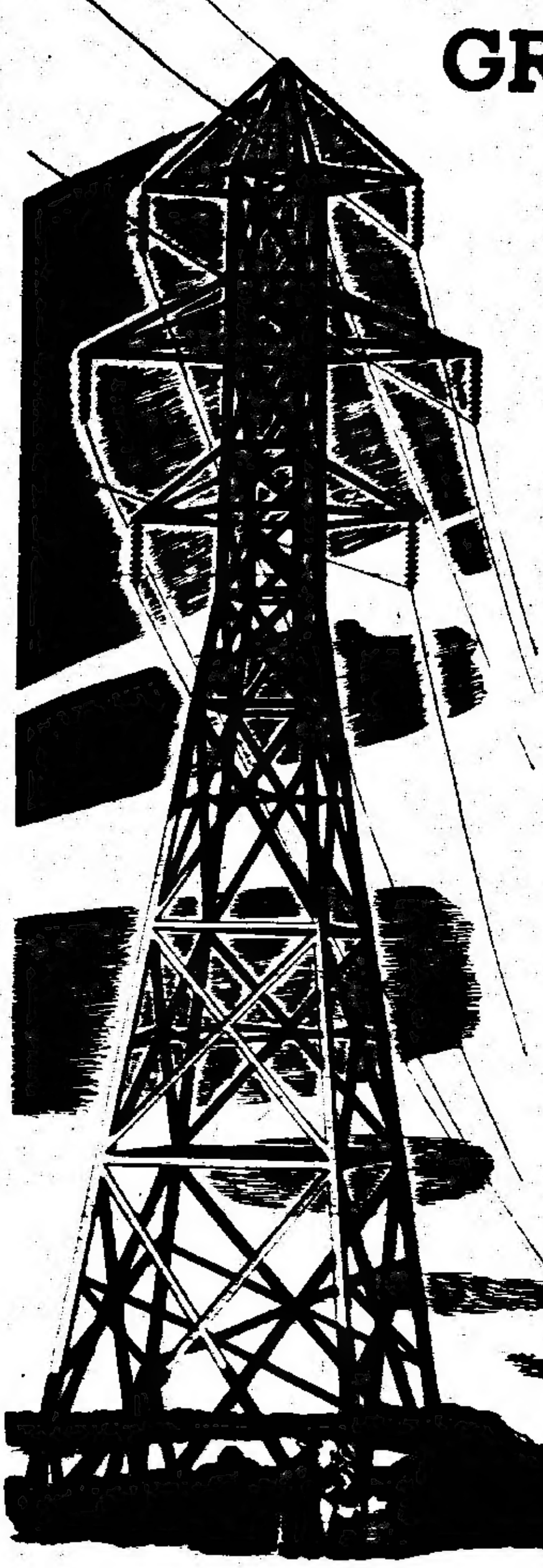
As to Erica, her entire family, apparently, lived in a universe of discourse removed from the Christian faith. A church is never mentioned; Miriam bore no signs of ever having been exposed to moral training; the breed's only creed, if Charles Drake can be regarded as its spokesman, was social sophistication, passive dabbling in the arts, an insistence on the supremacy of Protestantism (without observing its precepts), suspicion of the Roman Church, and an anti-Semitism which took itself so thoroughly for granted that it never even deigned to justify its premises, until personal egoism or appetite was involved.

The two lovers rather obviously indicate their reverence for poetry, music and the splendor of nature's handiwork. No tragic sense of the mystery, the inductable vastness of the Unknown, ever smote them. Life seemed quite comprehensible as long as it gave them what they wanted, each other. They were, at least temporarily, pagan. As David declared, "In the old days, the difference in religion was probably a real barrier to mixed marriages, but you don't take your religion seriously" . . . If words have meaning, therefore, Marc and Erica were not Jewish and Christian—they worshipped at the same shrine: secular modernism.

Yet the blithe optimism of the

5705-1945

PASSOVER GREETINGS



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two central personalities in this novel blinded them to one inescapable reality—that their *children* would have to belong to a group definitely organized on the basis of a church affiliation. In Canada, particularly, youngsters on the economic level of Marc and Erica cannot be isolated. A few years ago, in New York, emancipated couples of mixed religious pedigree were tempted to let their progeny choose for themselves. The results were unfortunate; that responsibility, on young minds, brought endless conflict and heartache. Such children belonged nowhere . .

It is unkind, cruel, to send our boys and girls adrift on such a crucial journey. Erica and Marc blundered into immature naivete, when they envisaged parenthood without agreement on the religious connections of their children, not only because that failure would nurture insecurity in the young, but because it would become a potential source of friction between them. How often a newly-married pair are completely unmindful of religious differences — until a child's arrival renews and deepens the awareness! There are dozens in Holy Blossom Temple who have joined the Congregation because of a recognized duty to train their children in Judaism! The youngsters of Reiser-Drake extraction would pose many immediate and trying problems, all cohering around the choice of a working religious contact.

Yet "Earth And High Heaven" leaves the entire area unexplored, save for one brief chat. You may recall it. After Marc told Erica, quite casually, while day-dreaming, that their children would be brought up as Jews, the author permits us a peep into Erica's mental state. That innocent announcement of her lover's gave the girl her worst shock; it made no sense to her at all. But she decided, with shrewd understanding, that it was futile to argue about it now. Later, however, she suddenly made the strangest proposal I ever encountered. "These children of ours would be brought up as both . . . *We're* both" . . .

In that rejoinder she confessed total and puerile ignorance of the contradictions between Christianity and Judaism. (Her children would need a course of intellectual and emotional gymnastics!) . . . Erica, I fear, was a superficial young woman, in regard to religion. Marc at least took into his ken the far perspective; he tried to shield the future generation. Once he said, "It's not just what we can take; if we were married, it would be our children who'd have to take it." He was in that instance drawing attention to the dread that their children would be tagged as Jews, as outsiders . . . Rather that, rather have them share in the centuried uniqueness of Israel, with its afflictions and its triumph, its glory and its godliness, rather root them deep in the loam of a people's faith and past as Jews, than leave them stranded, spiritually homeless, and at war with themselves! . . .

With this shadow hovering over them, we imaginatively bid adieu to Marc and Erica, now husband and wife, as they depart for the Laurentian Mountains, possibly to the very rendezvous which had witnessed their unconventional tryst. Now old problems have vanished; fresh ones are being generated. Marc will soon embark to war. When he comes back, another novel might be written . . .

It would be flattery to accord "Earth And High Heaven" a niche among the great works of our day. Miss Graham has just fairly begun; her craftsmanship is in the early stages; she will grow to real heights. The novel is, however, one of the bravest, truest and most useful of our time. I cannot help comparing it with Lillian Smith's tragic story about a Negro lynching: "Strange Fruit". The abyss between these two novels spans the difference between the raw brutality of the Negro problem in the Southern States, and the refined brutality of the Jewish problem in Northern North America. In "Strange Fruit", a miscegenation between black and white led to mob murder; in our novel, the mutual attraction of a Gentile and Jew brought on a duel of reason, lit up by passionate vanity and desire.

Social prejudice, which is the theme of Miss Graham, scarcely touches the huge masses of Jewry. A gaunt, horror-scarred survivor of Nazi gas-chambers (there are a few), would be ironically amused, on learning that we Jews bestir ourselves to achieve recognition as equals in society; he has seen whole provinces decimated. The heroic vastness and scope of the Jewish tragedy are not compressed in the pages of "Earth And High Heaven". But the wrestling of good and evil are herein no less authentic for being identified with the upper crust. And the clash between blind enmity and clear-eyed generosity is a miniature of that world-Armageddon which now engages almost all mankind.

Helen Hayes, portraying the character of Harriet Beecher Stowe in that surprisingly powerful play, "Harriet", recites a speech to neighbors after a chat with Abraham Lincoln during the American Civil War. She bids them have courage and hope, and describes their suffering as "a small pattern in a vast tapestry of struggle". Such is the subject of "Earth And High Heaven." A small pattern, but it distills the whole travailing vision our war-weary world yearns to behold, the

(Continued on Page Forty-Nine)

How The Passover Symbols Must Bring To Life The Passover Spirit

By Rabbi Emil L. Fackenheim, Anshe Sholom Synagogue, Hamilton, Ontario

Religion is the attempt to relate man who is a finite being, who thinks and feels in terms relative to his time and environment, whose every endeavour is limited, to God who is infinite, absolute, unlimited. Religion is therefore the most daring, most sublime and most difficult enterprise of the human spirit. And it must be experienced and interpreted anew, lest it be swept away by the fads of the time, or be perverted in meaning even while its forms are preserved.

Out of the genuine endeavour to relate finite man to the infinite God arise symbolic expressions. Because man can feel only in concrete images, live only in terms of concrete events, he needs symbols to make religious experiences relevant to his everyday life. Were he to rid himself of every finite term, of every limited experience, he would also rid himself of all concreteness in religion. His conception of God and of religion might be pure and adequate, but he would not *live* his religion. For such is the limitation of man; his thought may, to some extent, fathom the infinite, but his experience and his living, to be concrete, must be limited.

Therefore in the attempt at religious living there arise symbols; definite festivals, concrete customs, material ceremonies which are to point to the infinite, absolute and spiritual values and truths of religion. In the definite customs which can be practiced, in ceremonies which appeal to his feeling, man is to experience Him whom no man can adequately fathom.

But again, it is the weakness of human nature in relation to the Absolute to be in permanent danger of perverting these symbols. Even as those fail to realize religious *living*, who, in the name of an abstractly philosophical religion, would dispense with all symbols, festivals and ceremonies, so do those fail to live *religion*, who adhere to customs, but who no longer consider them as symbols and thus forget their meaning.

The ceremonial for the Passover Seder is perhaps the most grandiose example in Jewish religion of the symbolic force which such a celebration can possess.

In the Haggadah we find these words: "In every generation, each Jew should regard himself as though he too were brought out of Egypt". This is the basic maxim of the Passover festival. The exodus from Egypt implies as main factors (i) the protest against injustice and oppression, in the name of justice and equality for all men; and (ii) the assertion of Israel's special mission in the service of God.

Without the latter no exodus from Egypt would have been necessary, for social reforms in Egypt itself would have sufficed to bring about liberty. Now in order that Jews today should live up to their historical raison d'etre, the exodus from Egypt must be more to them than a mere event in the past, no matter how important historically.

They must be made to feel that they too should be prepared at all times to answer the challenge of Jewish fate with the preparedness of Jewish faith. And this means, (i) to be prepared to fight for justice and against oppression everywhere; and (ii) to be prepared willingly to live as Jews, with the intention of serving the God whom Moses endeavoured to serve.

But to make the maxim of the Haggadah live in the heart of every Jew it is of little use to philosophize about it in abstract terms. Rather is there a need to provide a religious experience of its meaning. And here all the ceremonies of the Seder, in themselves a magnificent crystallization of the religious experience of past generations, serve as symbols whereby he who practices them can, as it were, live through the exodus again.

We read the story of the exodus on the Seder nights. We are to stand with Moses before Pharaoh, are to live with our fathers through their anxieties and hopes, and to find both edification and a challenge in their final liberation. Furthermore, we make the story concrete through symbols. We sit at the table ready to march, experiencing the haste and anxiety of those who became fugitives because they wanted to serve God rather than a greedy tyrant.

We partake of Matzoh, the "bread of affliction", and we feel *their* affliction. But we feel it with exaltation, for that affliction was not meaningless. We eat Moror, and we feel the bitterness of Egypt, of any Egypt in the past and present. We have before us the bone of the paschal lamb, and it symbolizes the vindication of

(*Continued on Page Forty-Nine*)

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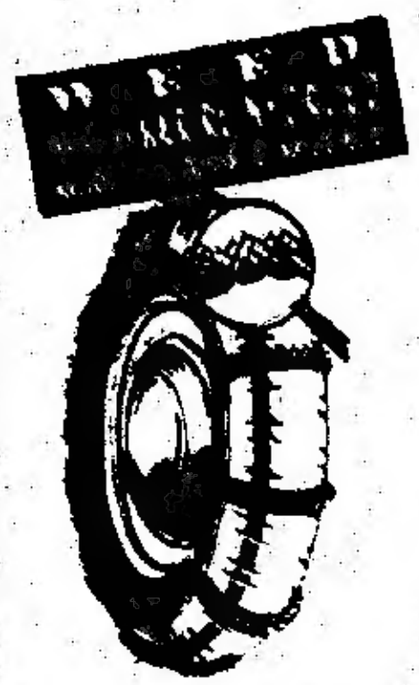

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Progress In Jewish Historical Research Exposes The Contribution Of Israel To World Civilization

By Dr. H. A. Fischel, Rabbi of St. Catharine's, Ontario

Most spectacular and for the layman most interesting is the advance that has been made in the knowledge of the oldest periods in the history of the Jewish people. As in telegrams, delivered after thousands of years, we read to-day with amazement "sensational news" concerning the beginnings of our people. These telegrams are documents and records excavated from ancient temples, archives and libraries of the Near East. We read there a message of Egyptian border officials, reporting to the Royal Court the arrival of Semitic cattle-breeding tribes, who were permitted to enter and grace their flocks in the border province of Goshen, just as Jacob and his sons were. We have the meticulously prepared reports of the Egyptians officials in charge of the slaves and their works in that classical land of highly organized slavery and rigorous taxation.

It is a great historic coincidence that we have recovered part of the royal Egyptian archives, consisting of hundreds of baked inscribed clay tablets. They represent the secret diplomatic correspondence of some Pharaohs of the 14th century B.C.E. with their governors in Palestine, who excitedly report raids on their territories by people whom they call "Habiru", a name resembling "Hebrews", probably mentioning the first phase of the conquest of the Holy Land and by our forefathers. There is the famous inscription on the stele of Pharaoh Merneptah of the 13th century, which refers to the people of Israel as inhabitants of Palestine.

One can see to-day a veritable Ancient Fair, a cross-section of the civilization of Ancient Israel, all the goods of an ancient department store, had there been such a one. We possess to-day samples of all the necessities of every-day life, which allow us an intimate glance into the lives of our forefathers of common people and of kings. There is one of King Solomon's cavalry stations, as well as ore-melting furnaces and copper mines of the early "industry" of Israelite or Edomite kings, the inscribed ivory plates which covered King Ahab's summer palace, and the elegant bone tile-inscriptions of Nebuchadnezzar, the Babylonian conqueror's palace.

There is a calendar written by a learned peasant of the tenth century, telling the months of the year according to his work in field and vineyard. There are the seals,—as indispensable in those days as our fountain pens and rubber-stamps to-day, belonging to Jewish officials and artisans. Dye-plants have been found in Hebron, the centre of the Jewish wool and weaving industries. Of particular interest are the numerous cosmetic pallettes, used by the women, from which the various types of paint were applied to their faces. There is the graven inscription of King Hezekiah's workers, who dug a subterranean tunnel for an aqueduct, starting from two sides and finally meeting in the centre, a master-piece of engineering work.

Archaeology has become a highly developed science. Archaeologists are able to reconstruct the story of a city through the course of millenia, determining the number on its inhabitants at any given time and recognizing the decline or rise of various classes of the population. The comparative study of legal contracts has led to the understanding of many an obscure biblical story. The authenticity of many details of the biblical account as far back as the age of the Patriarchs has been confirmed by archaeology.

On the other hand, our picture of the past has changed in other respects. In Ancient Israel there was a steady growth of thought, law and organization, not sudden, un-historical perfection. With other nations parallels and precedents have been found to many of the institutions, beliefs, and laws of the Jewish people.

However, our knowledge of evolution and of the influences of environment do not minimize the fact that in this "melting-pot" of civilizations, ancient Palestine, something more than a variant was added to the thought of the Ancient World, viz. the confidence in the universal God of Justice and love, the discovery of spiritual strength, and the demand for absolute righteousness, a miraculous, inexplicable event, rightly called "revelation", since the fate of the Jewish people was not different from that of all the other smaller nations in the Near East.

Our picture of the age of the "Second Temple" has also been changed. We know to-day that the dispersion of the Jewish people started on a large scale and much earlier than the destruction of the

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Second Temple by the Romans in the year 70 C.E. Many of the Mediterranean lands seem not to have been able to support their increasing populations. Nations turned into conquerors or pirates, formed slave-states, commercial colonies, or a diaspora.

There were Jewish communities outside Palestine since the destruction of the First Temple in 586 B.C.E., and by the time of the Romans they covered in ever increasing numbers the whole Mediterranean World, doing missionary work among the pagans. According to recent estimations ten to twenty percent of all the people living between India and Spain seem to have been Jewish during this period. Beautiful synagogues have been excavated in Palestine, Greece and Syria, displaying amazing works of art, above all, contrary to our idea of Jewish law in that age, paintings and mosaics of human figures. The Greek language was widely used even in traditional Palestine, where Rabbis used to intersperse their Aramaic sermons with Greek phrases.

One recognizes to-day in Jewish and Christian circles alike that much of the teachings of the early Church and its founders were not new or not based on the "Old Testament", but reflect mainly contemporary Jewish thought and practices. On the other hand, great international movements affected not only the Jewish Diaspora, but even the strongholds of Palestinian and Babylonian Orthodoxy. The earlier Rabbis and the people were strongly influenced by the great mystic movement of Gnosticism, by the half-religious system of Stoicism, and by ancient "enlightenment" and science, just as medieval Jewry was influenced by the scholastic forms of Aristotelism and Neo-Platonism. Judaism was never a secluded fortress, but open to influences of "modernistic" thought, which were assimilated to the substance of Jewish belief throughout the ages.

Research in Jewish history demonstrates the contribution of the Jewish people to world civilization as "creators" and as agents. Research has greatly strengthened the spirits of all those who fight for Jewish survival and renewal by exposing the great power of adaptation, self-preservation and rejuvenation of the Jewish people. It has recognized one of the roots of Anti-Semitism in the situation of medieval Jewry at the "margin" of society, and has shown how the economic structure of modern Jewry has developed from these conditions.

Much work has yet to be done. We are still in the dark as to many crucial events in our history, even in regard to the life of the people during whole centuries. The Modern Age with its tragic extermination hasn't left us [illegible]

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Passover Dictionary

By Asher Block

ADDIR HU—A hymn in the Passover eve Seder Service, ending with the refrain BIMHERAH ("Speedily"). It is a prayer to God to hasten the rebuilding of the Temple in Jerusalem.

Addir Hu is composed of a series of adjectives, in praise of God, arranged in alphabetic acrostic. It is one of the most popular hymns in the Haggadic repertoire.

AFIKOMAN—Literally, "dessert" —an Aramaic expression for "remove the food."

During the early part of the Seder Service the "Middle" Matzah (of the three on the Seder dish) is broken in two; one half remaining on the table, the other set aside as the AFIKOMAN or dessert, for the end of the meal. This was done originally to assure that some matzah be left with which to end the meal as it began.

It has become customary to hide the Afikoman during the meal and service. The child finding it demands a handsome reward for its release.

A'HARON SHEL PESACH—"The last (8th) day of Passover." Biblically, Passover should last for but seven days. However, because of certain uncertainties and complications of the Jewish calendar in their time, the Rabbis added an extra day to the major holidays "to make sure." (Space will not permit adequate explanation). That innovation has become accepted as Jewish law to this day. In Palestine, where this addition was originally unnecessary, they still celebrate only seven days.

A'haron Shel Pesach is one of the days in the Jewish calendar when YISKOR (memorial prayer for the dead) is recited.

ARBA KOSOT ("Four Cups") Jewish tradition (PES. 10:1) prescribes that even the poorest man in Israel should have no less than four cups of wine for the Seder Service. If he cannot afford it, it is the obligation of the community to provide him with it (See MO'OS HITTIM). The Number "four" in this instance, is symbolic of the four expressions of deliverance found in EXODUS 6:6-7. "I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm . . . and I will take you to me for a people."

BEDIKAT HAMETZ "The search for leaven." Since the Torah orders that no bread ("hametz") shall be seen or found in one's possession during the week of Matzah to come. The Bible and the Passover, The Rabbis made the provision that a systematic "clean-up" take place on the eve of, that is, the night proceeding, Erev Pesach (14th of Nisan). Traditionally, the "search" is performed by candle light. Before beginning, the father of the household says: "Blessed be thou . . . . King of the universe, who has commanded us to remove all leaven."

To be assured that the blessing be uttered in truth, it had become customary to first deposit pieces of bread in various nooks of the house, and then make the rounds to collect them. (See BIUR and MECHIRAT HAMETZ).

BIUR HAMETZ—"Burning of the leaven." The prohibition against using or enjoying "hametz" becomes effective at noon on the 14th of Nisan, and as an extra precaution the Rabbis set ten o'clock in the morning as the "deadline." At this time, the crumbs of bread that had been gathered the night before are to be burned, to be removed completely from sight.

But since all the leaven in one's possession ought not logically to be burned, the remainder is "sold" so as to be out of one's possession. (See MECHIRAT HAMETZ).

BLOOD ACCUSATION—The accusation that Jews use Christian blood in connection with their (Passover) ritual.

A certain Greek author, in his day, wrote: "Every seven years the Jews catch a stranger, whom they offer as a sacrifice, killing him by tearing his flesh into shreds." The first outright accusation came in 1144—the case of St. William of Norwich. In December, 1235, some children were found murdered near the city of Fulda. The Jews were accused, and thirty-four Jews and Jewesses were slaughtered by the Crusaders. The cases that recurred throughout the centuries and in almost every corner of Europe are, oh, much too numerous and much too nauseating to mention. (The Jewish Encyclopedia gives a long list of them). No one is quite certain of the origin of the blood accusation. Certainly, Jewish life lends no basis. The Bible and the Talmud are most vigorous in their insistence that blood is "forbidden and defiling." It seems that the matzah and its peculiar preparation aroused the suspicion of the Christians. (They no doubt compared it to these "wafers" at communion, as having some mysterious power of atonement). The red wine,

(Continued on Page Sixty-Five)

Mrs. Stephen Edelstein was Miss Betty Yussem, daughter of Mrs. F. H. Yussem, Cote St. Luc Road, Montreal, and the late Mr. Yussem. Flying Officer Edelstein, R.C.A.F., is the son of Mr. and Mrs. Murray Edelstein, of Noranda.

—Harris

Pte. and Mrs. Alan Rosenfeld, of Toronto, was Miss Yetta Starr, eldest daughter of Mr. and Mrs. David Starr, 220 Fairmount Avenue West, Montreal. Pte. Rosenfeld, R.C.O.C., stationed in Toronto, is the son of Mr. and Mrs. Morris Rosenfeld, 504 Rachel Street East.

—Drummond Studios

Mrs. Max Lubetski, 42 Commercial Street, Glace Bay, N.S., is the daughter of Mr. and Mrs. M. Rudolph, Champagneur Avenue, Montreal. Mr. Lubetski is the son of Mr. and Mrs. L. Lubetski, of Glace Bay.

Annette and Basil Gaso

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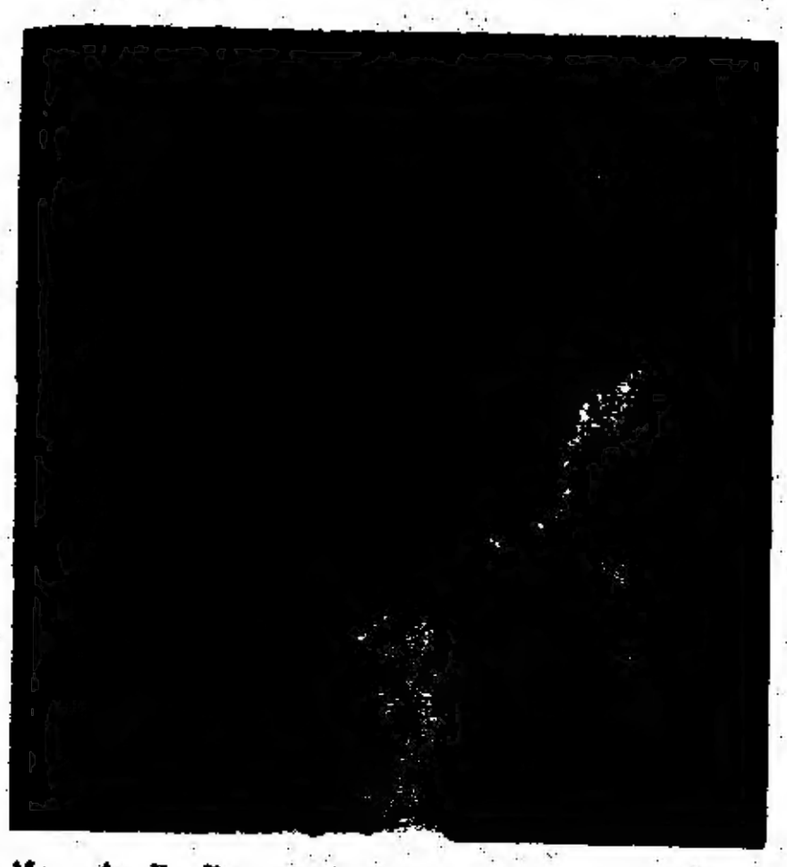

Mrs. A. B. Braunstein, 4835 Maplewood Avenue, Montreal, was Miss Rita Morantz, daughter of Mr. and Mrs. S. Morantz, 3526 Marcil Avenue. Mr. Braunstein is the son of B. Braunstein, and the late Mrs. Braunstein.
—Society Studio

Mrs. Fred Wiener, of Barrie, Ont., was Miss Gertrude Emmer, daughter of Mr. and Mrs. Jacob Emmer, 5419 Park Avenue, Montreal. Lt. Wiener, R.C.A.M.C., the son of Mr. and Mrs. Hyman Wiener, de l'Epee Avenue, is a graduate of McGill University.
—Society Studio

Mrs. M. Garman, 324 College Street, Toronto, was formerly Miss L. Tennanoff, daughter of Mr. and Mrs. S. Tennanoff, College Street. L.A.C. Garman is the son of Mr. and Mrs. S. Garman, Major Street.
—Society Studio

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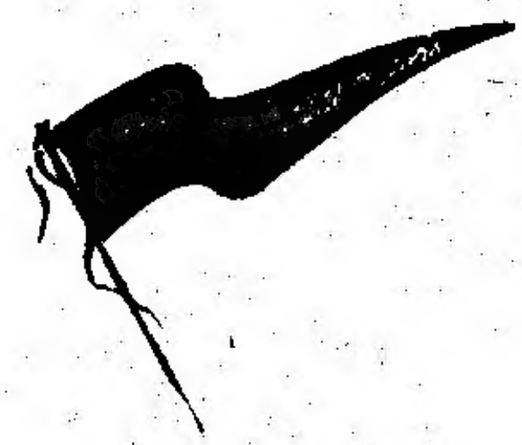

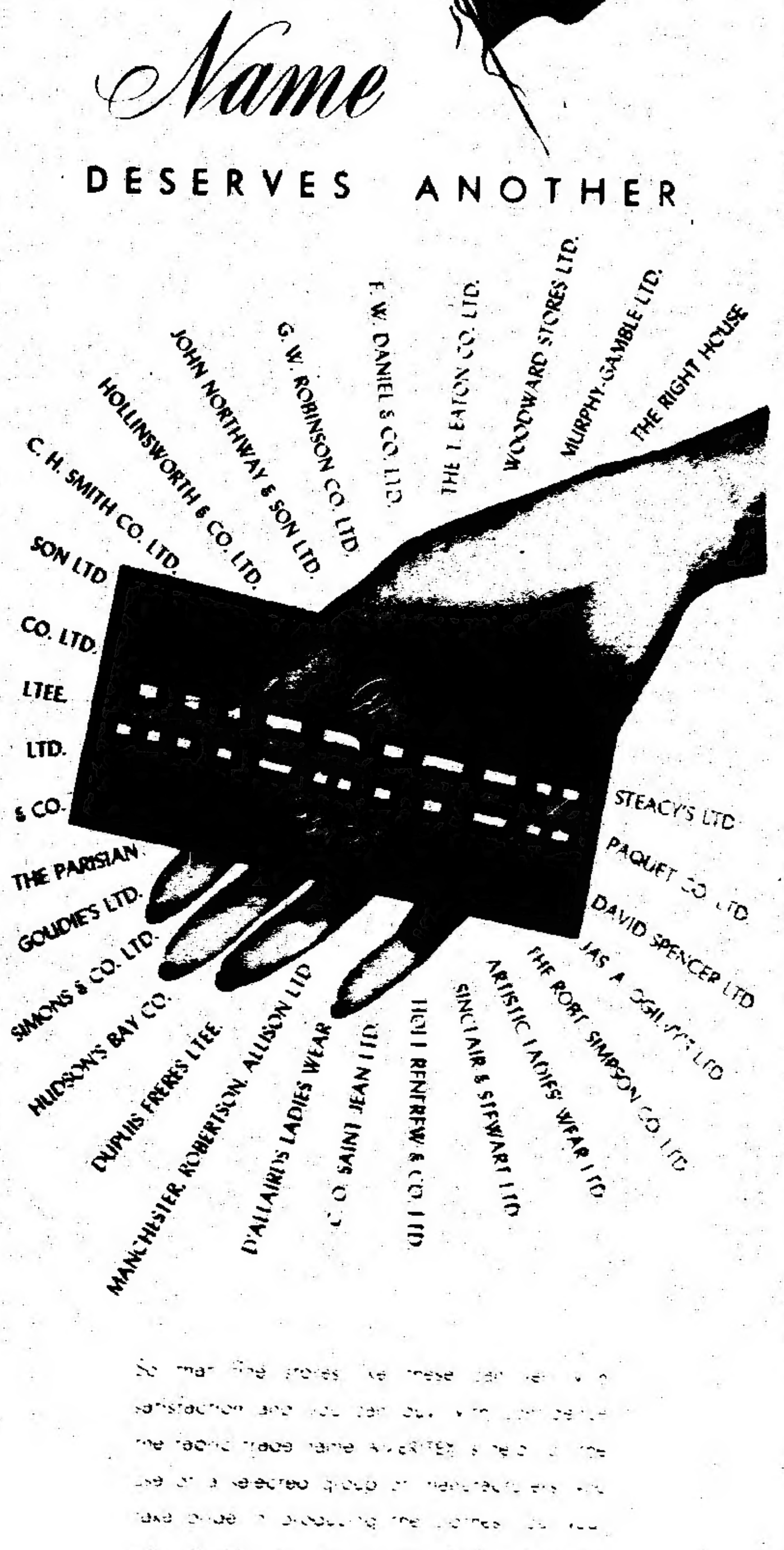

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Mrs. Sol. Krupp, Wilderton Avenue, Montreal, was Miss Beatrice Brownstein, daughter of Mr. and Mrs. Benjamin Brownstein, Wilderton Avenue. Mr. Krupp is the son of Mrs. H. Krupp, Pratt Avenue, and the late Mr. Krupp.

—Annette and Basil Zar

Mrs. Samuel J. Lieberman, 4557 Esplanade Avenue, Montreal, was Miss Eva Brodsky, daughter of Mr. and Mrs. J. Brodsky, 4557 Esplanade Avenue. Mr. Lieberman, the son of Mrs. L. Lieberman, 3656 Drolet Street, and the late Mr. Lieberman, received an honorable discharge from the R.C.A.F.

—Society Stud

Mrs. Reuben R. Isaacson, Cote St. Luc Road, Montreal, was Miss Phyllis Freda Sabbath, daughter of J. L. Sabbath, Oxford Avenue, and the late Mrs. Sabbath. Mr. Isaacson, below, is the son of Mr. and Mrs. David Isaacson, Durocher Avenue.

—Nakash

Below, Mrs. Irving Rosen was Miss Lillian Miller, daughter of Mr. and Mrs. W. Miller, Borden Street, Toronto. Mr. Rosen is the son of Mr. and Mrs. P. Rosen, Queen Street West.

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Arlene Judith, nearly two, is the daughter of Mr. and Mrs. Z. Bryant Auerbach, Queen Mary Road, Montreal.

—Dura, at Eaton's

Eileen Eunice, nearly three, is the daughter of Mr. and Mrs. Arnold Rabinovitch, 5660 Park Avenue, Montreal; granddaughter of Mr. and Mrs. S. Breitman, 134 St. Joseph Boulevard West; and of Mr. and Mrs. S. Rabinovitch, 5447 Esplanade Avenue; and great-granddaughter of Mrs. Maita Breitman; and of Mrs. Krania Lerner, of Montreal.

—Society Studio

Cynthia Deborah, one year old, is the daughter of L.A.C. S. Kirsh, R.C.A.F. (overseas) and Mrs. Kirsh, Nassau Street, Toronto. Grandparents are Mr. and Mrs. J. Miller, Nassau Street; and Mr. and Mrs. G. Kirsh, Bellevue Avenue.

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Laraine Ara, one year old, is the daughter of Mr. and Mrs. Milton Shekter, 352 Palmerston Boulevard, Toronto.

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Helaine Reva, aged three, is the daughter of Mr. and Mrs. Jack Slater, 6211 Lemieux Avenue, Montreal; granddaughter of Mr. and Mrs. S. Eichenbaum, 5018 St. Urbain Street; and of Mrs. Charles Schlanger, of Brantford, that and the late Mr. Schlanger.

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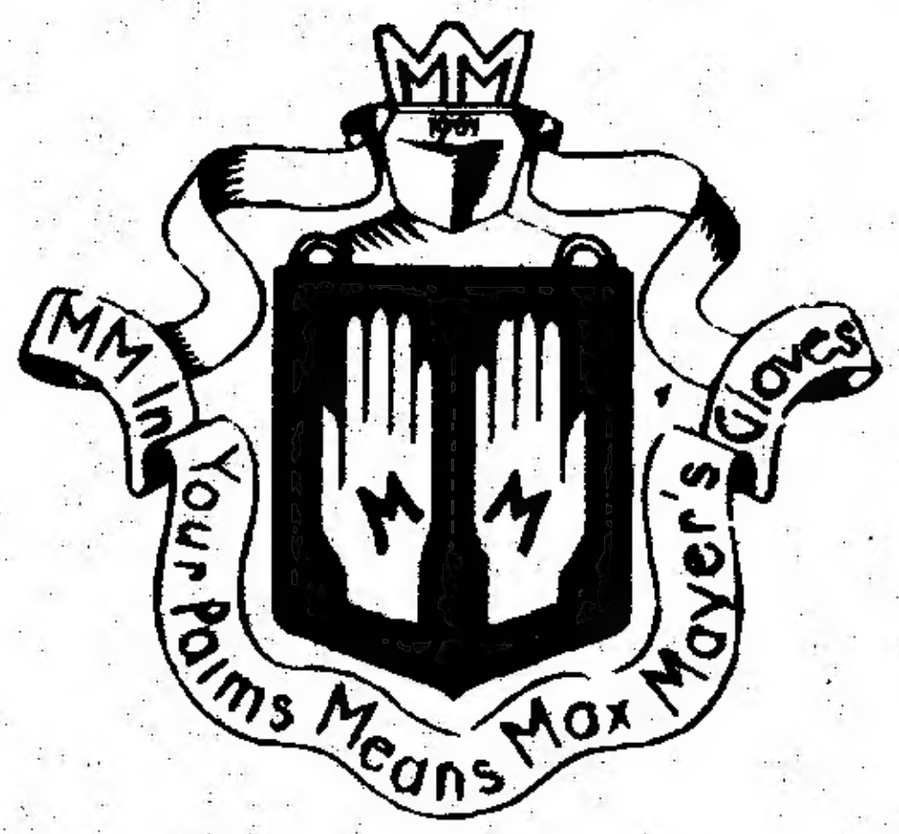
Ronald Paul, aged two, is the son of Mr. and Mrs. Albert Conroy, 6744 Queen Mary Road, Montreal; grandson of Mrs. C. Polonsky, of Cambridge, Mass., and of Simmons Cohen, Querbes Avenue, and the late Mrs. Cohen.

Society



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Bachrach

Mrs. Bernard Wexler, 511 Dunlop Avenue, Montreal, was Miss Rhoda Speer, daughter of Mrs. Rose Speer, 5072 Parkside Avenue, and the late Benjamin Speer. Pte. Sgt. Wexler, stationed at Montreal Observer Post, is the son of Mr. and Mrs. M. Wexler, 5217 Atwater Street.

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Right, Mrs. Harry Appleby, formerly Miss Sarah Grymek, is the daughter of Mr. and Mrs. I. Grymek, Queen Street East, Toronto. Mr. Appleby is the son of Mr. and Mrs. M. Appleby, Queen Street East.

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Left, Mrs. Samuel Schein, formerly Miss Esther Sedinsky, is the daughter of Mr. and Mrs. I. Sedinsky, 44 Hallam Avenue, Toronto. Mr. Schein is the son of Mr. and Mrs. A. Schein, Bloor Street West.

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Right, Mrs. A. Stein was Miss Rose Feldman, daughter of Mr. and Mrs. A. Feldman, Lansdowne Avenue, Toronto. Private Stein is the son of Mrs. P. Stein, Manning Street and the late Mr. Stein.

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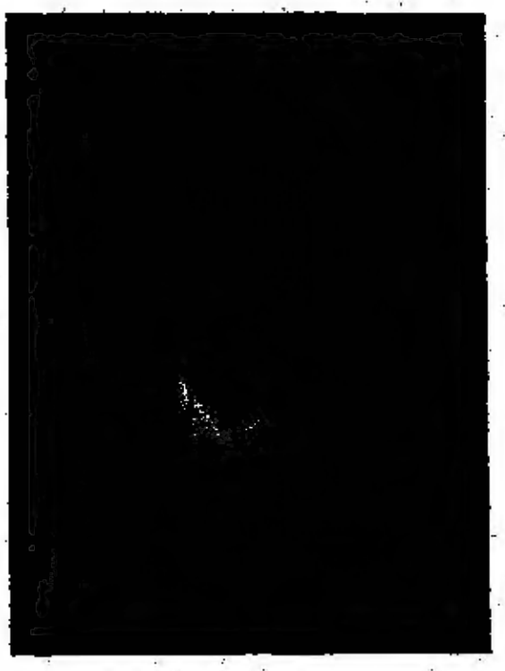

Lt. Bernard S. Berlin R.C.N.V.R., of St. John, N.B., the son of Mr. and Mrs. Felix Berlin, Monkland Avenue, Montreal, is a special services officer. Society Studio

Lieut. Anne Edith Baker, R.C.A.-M.C., daughter of Mrs. Helen Baker, 1078 Avenue Road, Toronto; and graduate of the University of Toronto, is stationed at Number Three Conditioning Centre, Portage La Prairie, Man. —Sylvia Schwartz

Mrs. Morris S. Appleby, of Ottawa, Ont., was Miss Bertha Florence Bresver, daughter of Mrs. Bresver, Rusholme Road, Toronto, and the late H. Bresver. Mr. Appleby is the son of Mrs. S. Wattman, McCaul Street, and the late S. Appleby. Sylvia Schwartz

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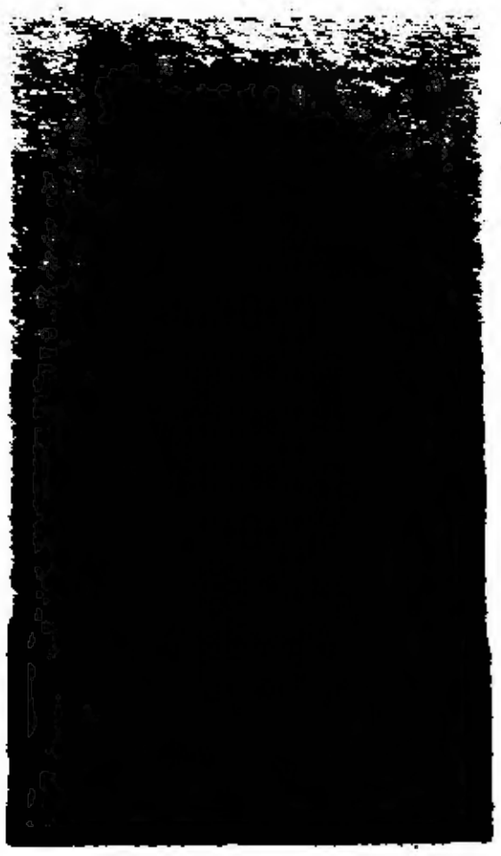
Lt. Neil Phillips, R.C.N.V.R., stationed at Halifax, N.S., is the son of Lazarus Phillips, K. C., and Mrs. Phillips, 654 Murray Hill Avenue, Montreal.

L.A.C. Lawrence Spier, R.C.A.F., stationed at Whitehorse, the Yukon, is the son of Mr. and Mrs. M. Spier, 4662 Hutchison Street, Montreal.

Lieut. Edmond M. Creed, R.C.N.V.R., the son of Mr. and Mrs. J. Creed, Glen Road, Toronto, is attached to the master corvette, H.M.C.S. "Belleville".



Sergeant Bombardier James Kesden, R. C. A. F. overseas, age twenty-one, is the son of Mr. and Mrs. J. Kesden, Page Street, Toronto.

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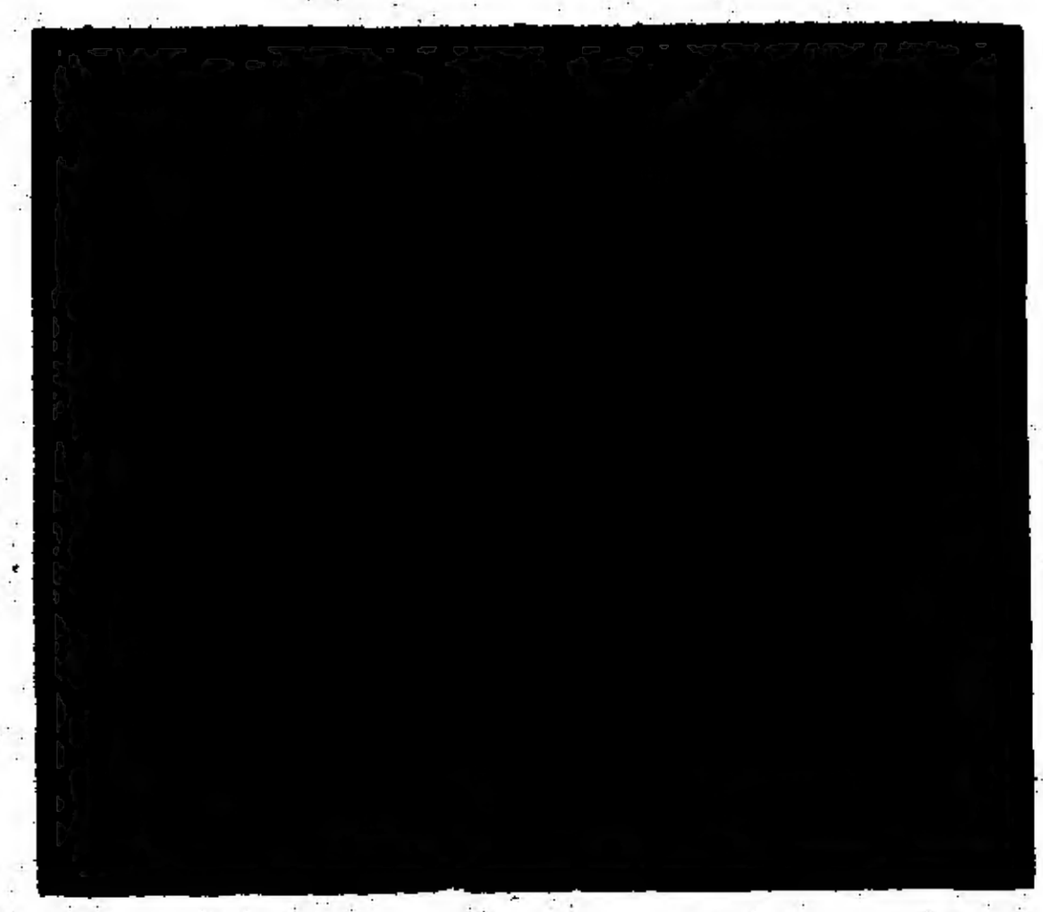

Mrs. Burt Godfrey and children, Corrinne, nine, and Shelley, six years old, 17 Old Park Road, Toronto.

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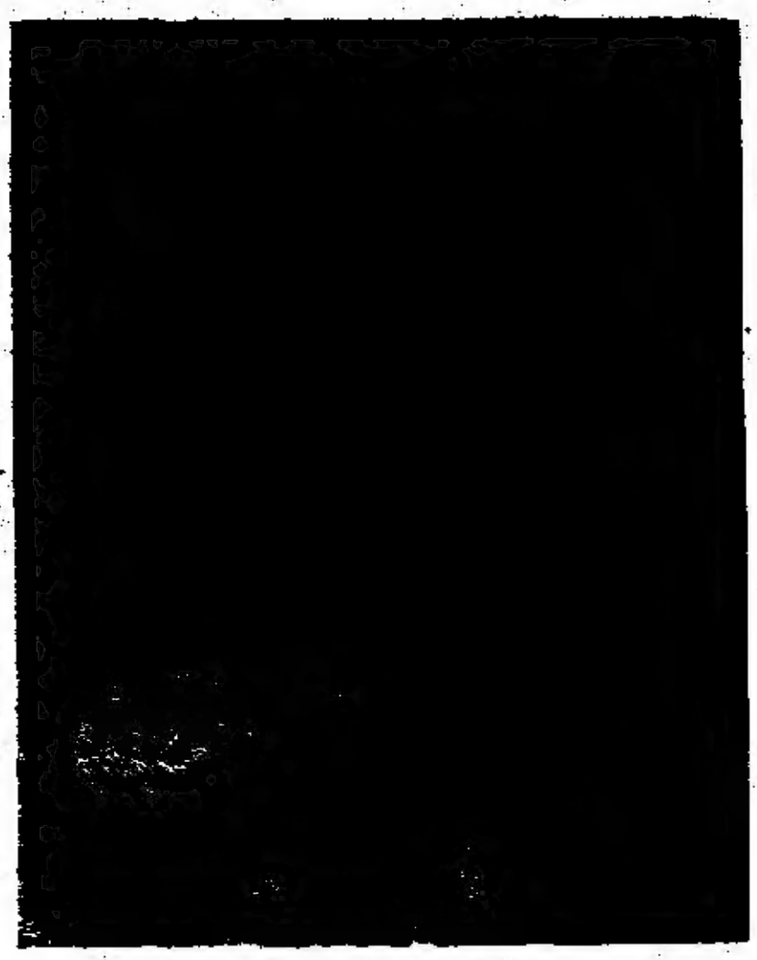

Mrs. Jack Matterman was Miss Lily Warsaw, daughter of Mrs. J. Warsaw, 5652 St. Urbain Street, Montreal, and the late Solomon Warsaw. Mr. Matterman, of the Merchant Navy, is the son of Mr. and Mrs. S. Matterman, of London, England.

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Miss Frances Feldman, Vaughan Road, Toronto, daughter of Mr. and Mrs. L. Feldman, of Timmins, Ont., is a graduate of Osgoode Hall.

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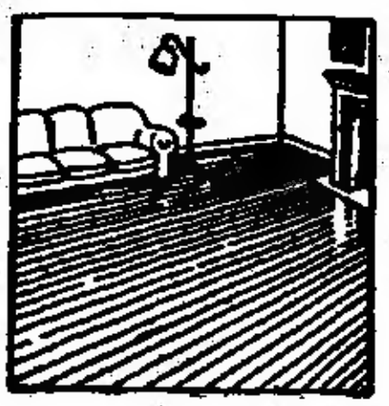

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Sigmund Hirsch Ein, nine, son of Mr. and Mrs. Albert L. Ein, 4530 Girouard Avenue, Montreal; grandson of Mr. and Mrs. Hyman Ein, 4250 Sherbrooke Street West; and of the late Mr. and Mrs. F. Rosenthal. —Dora, at Eaton's

Sheldon Orrin, aged seventeen months, son of Mr. and Mrs. Joseph Tager, 2935 Maplewood Avenue, Montreal; grandson of S. Newman, 190 Glen Cedar Road, Toronto; and of Mrs. F. Tager, 5304 Park Avenue, Montreal. —Society Studio

Philip Harry, aged fifteen months, son of Mr. and Mrs. J. L. Lackman, 5352 Park Avenue, Montreal; grandson of Mr. and Mrs. S. Lackman, Bagg Avenue. —Society Studio

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PLESSISVILLE, QUEBEC

Manufacturers of

FASHION FIT LADIES' CIRCULAR HOSE IN RAYON, LISLE, RAYON PLATED, UNION CASHMERE, ALSO LADIES' RIB TOP AND CHILDREN'S HOSE.

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To Our
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Buy Quebec Products
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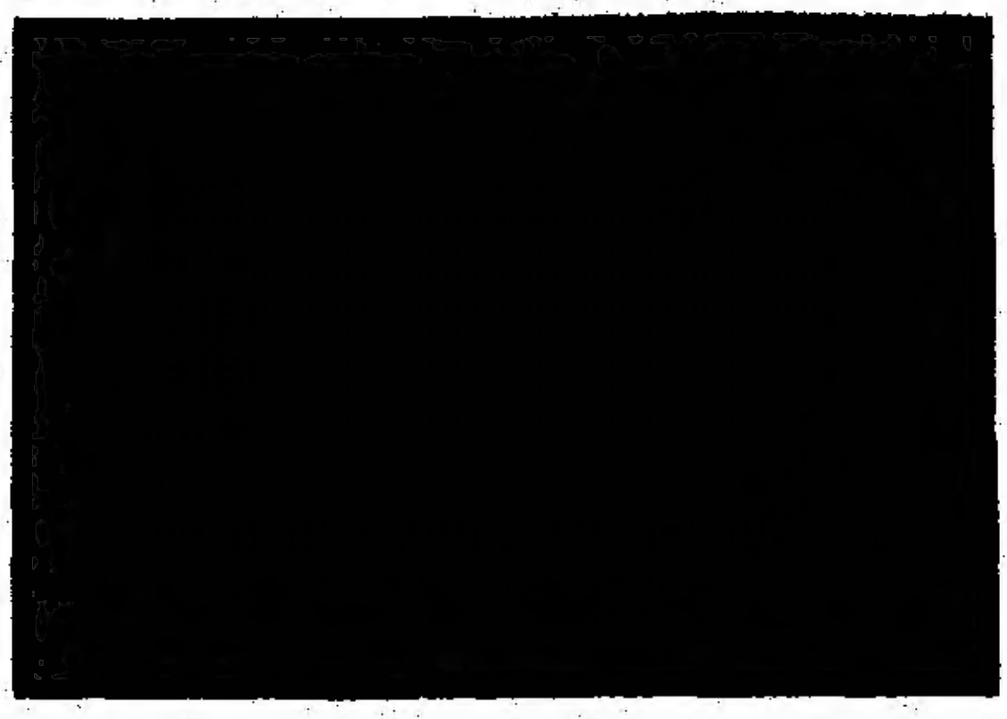
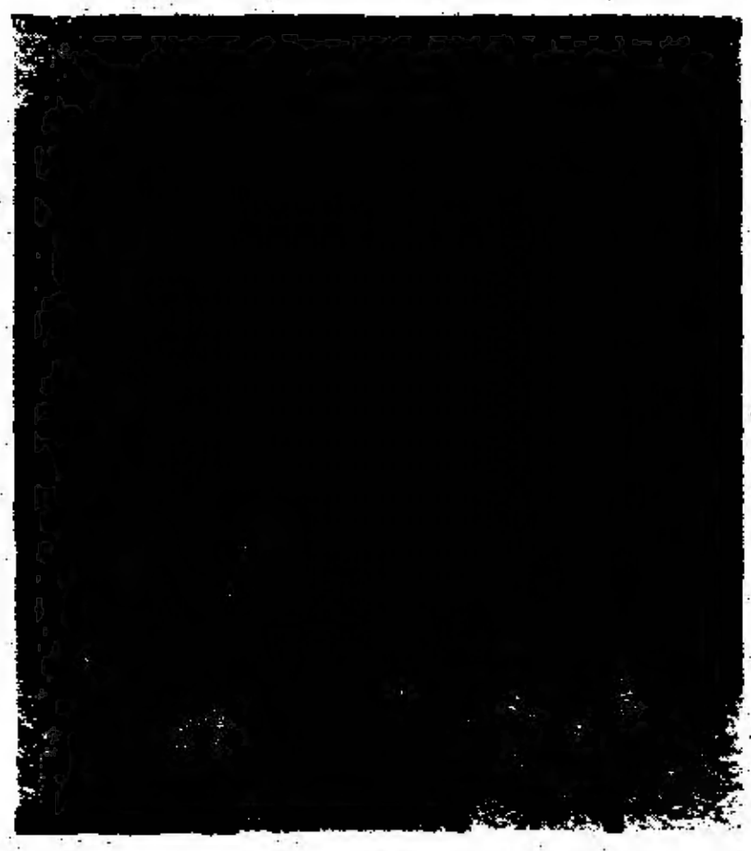


Mrs. Alex Wise, 36 Kelvin Avenue, Montreal; and her children, Ralph, aged eight; Harold, aged nearly two; and Lionel, eleven; grandchildren of T. Richard; and of Mr. and Mrs. S. Wise, of Montreal.

—Society Studio



Sheldon, aged four, and Leonard, eight; are the sons of Mr. and Mrs. Max Mintzberg, 1945 Clinton Avenue, Montreal, brothers of Arnold, aged three months; grandsons of Mr. and Mrs. H. Lieberman, Maplewood Avenue; and of Mr. and Mrs. I. Mintzberg, St. Lawrence Boulevard.

Society Studio

Holiday Greetings to our Jewish friends and customers!

Mooney's Reg'd.

"ACK" BRAND
LINEN THREAD

made in Canada
to our own specifications
also

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- *For the past forty years Mooney's have been serving the trade with cotton and linen thread. All our lines now made in Canada to meet new conditions and adequately serve the trade.*

MOONEY'S REG'D.
36, St. Paul St. W. — Montreal, P.Q.
[illegible] MOONEY KENNETH G. MOONEY

Mrs. Saul Angen and son, Lawrence Martin, aged one, 2105 Van Horne Avenue West, Montreal; grandson of Mr. and Mrs. N. Finkelstein, Esplanade Avenue.

[illegible]

—Sylvia Schwartz

Left, Eleanor Terry, two and one half years old, is the daughter of Mr. and Mrs. H. J. Metter, 23 Flanders Road, Toronto.

Above, Thea Elaine, one and one-half years old, is the daughter of Lieut. Bernard L. Lesk, C.A.C., and Mrs. Lesk, 40 Brunswick Avenue, Toronto.

—Sam as St. dio

Barbara Loraine, aged fourteen months, is the daughter of Mr. and Mrs. Alexander Fisher, 121 Ava Road, Toronto; granddaughter of Mrs. S. Blouine, St. Anne's Road; and of Mr. and Mrs. S. Fisher, Euclid Avenue.

—Modern Studio

Ruth, aged ten years, daughter of Mr. and Mrs. B. Freedman, 11 Rusholme Drive, Toronto, has taken piano lessons for two years; won first class honors in all examinations; and passed Grade Six examinations with honors. She is the granddaughter of J. Schwartz, 9 Rusholme Drive.

Sylvia Schwartz

Sylvia Schwartz

Left,—Minga Francis, aged one, is the daughter of Mr. and Mrs. Irving Rife, 581 Markham Street, Toronto; granddaughter of Mr. and Mrs. J. Rife, 581 Markham Street; and of Mr. and Mrs. G. Papoff, 7 Crocker Avenue.

Holiday Greetings

David Lord

Laprairie, St. Jean, St. Eustache.

"Ideal" and "Lachine Rapids" Brands

Canned Vegetables

Green Peas	Cream Style Corn	Tomato Juice
Wax Beans	Whole Kernel Corn	Spinach
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Mrs. Luke's and Jeannette Brands

Jams and Pickles

Strawberry Jam	Sweet and Sour Pickles
Raspberry Jam	Dill Pickles
Apple Sauce	Pickled Beets
Marmalade	Tomato Catsup
Sweet Relish	

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To our countless Jewish friends.

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Have your post-war plans include Kelvinator.

Look Ahead With Kelvinator

KELVINATOR OF CANADA LTD.

LONDON ONTARIO

HOLIDAY
GREETINGS
from
The Makers of

MINTY'S TOOTH PASTE
and
MINTY'S TOOTH POWDER

PALMERS LTD. Montreal

Upper left, Lionel Irwin, nearly eight; above, Stephen Robert, nearly six; left, Carole Joyce, four; are the children of Mr. and Mrs. Fred Packer, 3809 Marlowe Avenue, Montreal; grandchildren of Mr. and Mrs. E. J. Kussner, Dorchester Street West; and of Mr. and Mrs. H. Packer, de l'Epee Avenue; great-grandchildren of Mrs. S. Moskovitch, Decarie Blvd.
—Van Dyck

Passover Greetings

To the Members of the Jewish Community

Murray's
GOOD FOOD

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MONTREAL
[illegible] Ste. Catherine St. West
[illegible] Ste. Catherine St. West
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[illegible] Ste. Catherine St. West
[illegible] Peel Street
[illegible] Metcalfe St. West
[illegible] Mansfield St. West

TORONTO
Ford Hote
Park Plaza Hote
(Bloor at Avenue Road)
770 Yonge Street
52 Front Street West
(Opposite Union Station)
[illegible] Yonge Street

SUDBURY
Hote Coulson
[illegible] Eagle Hote

Below, Jerry, ten; right, Sheila, seven; lower right, Teddy, eighteen months, are the children of Mr. and Mrs. Leon Newman, 287 Villeneuve Street West, Montreal, and grandchildren of Mr. and Mrs. Max H. Dubin, 3777 St. Urbain Street.
—Society Studios

Hannah, aged four, and Jack Allan, aged two years, are the children of Mr. and Mrs. Moe Feldman, 1469 Van Horne Avenue, Montreal; grandchildren of Mr. and Mrs. J. Epstein, Waverley Street; and of Mr. and Mrs. H. Feldman, St. Lawrence Boulevard.
Society Studio

Arleen, aged eighteen months, and Herbert, four, are the children of Mr. and Mrs. A. Lukofsky, 7077 Clark Street, Montreal; grandchildren of Mr. and Mrs. S. Berger, 225 Belanger Street; and of Mr. and Mrs. L. Lukofsky, Colonial Avenue.
Society Studio

A TOP VALUE DRAWS A TOP PROFIT . . .

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LASTS and STYLES in

McKAY OXFORDS

Guay helps you carry the popular market by introducing a line with new lasts and new designs. all smartly styled and well made — a distinctive value. Our line of Work boots will build turnover for you and attractive repeat trade.

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Now is the time to see your jobber about Guay lines

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472 St. Vallier Street, Quebec P.Q.

To the Jewish Community, Holiday Greetings!

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UP-TO-DATE SHOE MFG. REG'D

Boot and Shoe Manufacturers

Specialty: *"Easy Wear"* *"Iron Shoe"* *"Columbia"*

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Manufacturers of
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GOODYEAR WELTS

For Men:
BOULET "SHOE"
"TOP RANK."
"RIT-FIT"

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"THE TERROR."
"THE LITTLE DUKE."
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For the Army:
GARRISON OXFORD
AND OTHER TYPES
ARMY BOOTS

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To Wish Our Friends
the Compliments of the Season

DOMINION RUBBER
COMPANY LIMITED

TEXTILE DIVISION

84 Margaret Avenue Kitchener

Manufacturing

WAR MATERIEL

Felt Clothing Use

WOOL and SILK & WOOL JERSEY CLOTH
UNDER CARPET CUSHION FELTS
GLOVE LININGS and FLEECES
KNITTED RAYON
SOLE and SOLE PADDING FELTS
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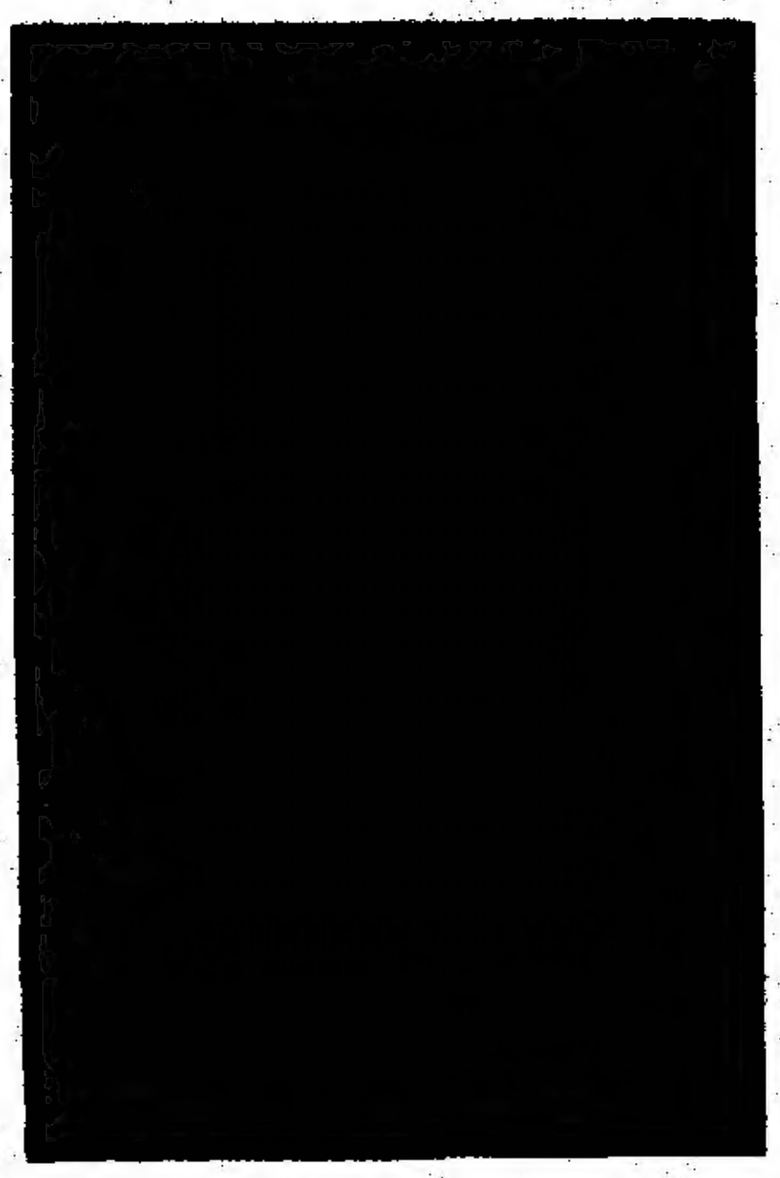

Mrs. Newton Migicovsky, 4951 Decarie Boulevard, Montreal, was Miss Pearl Gorodetsky, daughter of Mr. and Mrs. S. Gorodetsky, 1565 Van Horne Avenue. Mr. Migicovsky is the son of Mr. and Mrs. S. Migicovsky, 1537 Van Horne Avenue.

—Society Studio

J. A. HUMPHREY & SON
LIMITED

MONCTON, N.B.

Manufacturers of
PURE WOOL
BLANKETS
PANTINGS
and
OVERCOATINGS

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We greet our many
Jewish friends on
the occasion of

THE PASSOVER

The Montreal Cottons Limited

Valleyfield, Que.

Society Studio

Mrs. Sydney Silverman was Miss Sara Modell, daughter of Mr. and Mrs. Charles B. Modell, 5342 Clark St., Montreal. Mr. Silverman is the son of Mr. and Mrs. Hyman Silverman, 4514 Esplanade Avenue.

Garcia

Mrs. Michael Dubin, 4835 Maplewood Avenue, Montreal, was Miss Irma Packer, daughter of Mr. and Mrs. Joseph Packer, Waverley Street. Mr. Dubin is the son of Mr. and Mrs. Moses Dubin, Clark Street.

Mrs. Michael Zuckerman, 5567 Esplanade Avenue, Montreal, was Miss Shirley Schenker, daughter of Mr. and Mrs. Louis Schenker, 5567 Esplanade Avenue. Bombardier Zuckerman, stationed at Sydney, N.S., is the son of Mr. and Mrs. H. Zuckerman, 217 Rachel Street East.

For Fine Family Footwear

51 MOUNT ROYAL AVE. EAST
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MONTREAL SHOE STORES

extend Holiday Greetings to their many new and old Jewish friends and customers.

WE EXTEND
HOLIDAY
GREETINGS
TO OUR MANY
JEWISH FRIENDS

2 IN 1
POLISHES
Limited
HAMILTON, ONTARIO

Naturally Beautiful

PALMER Permanent

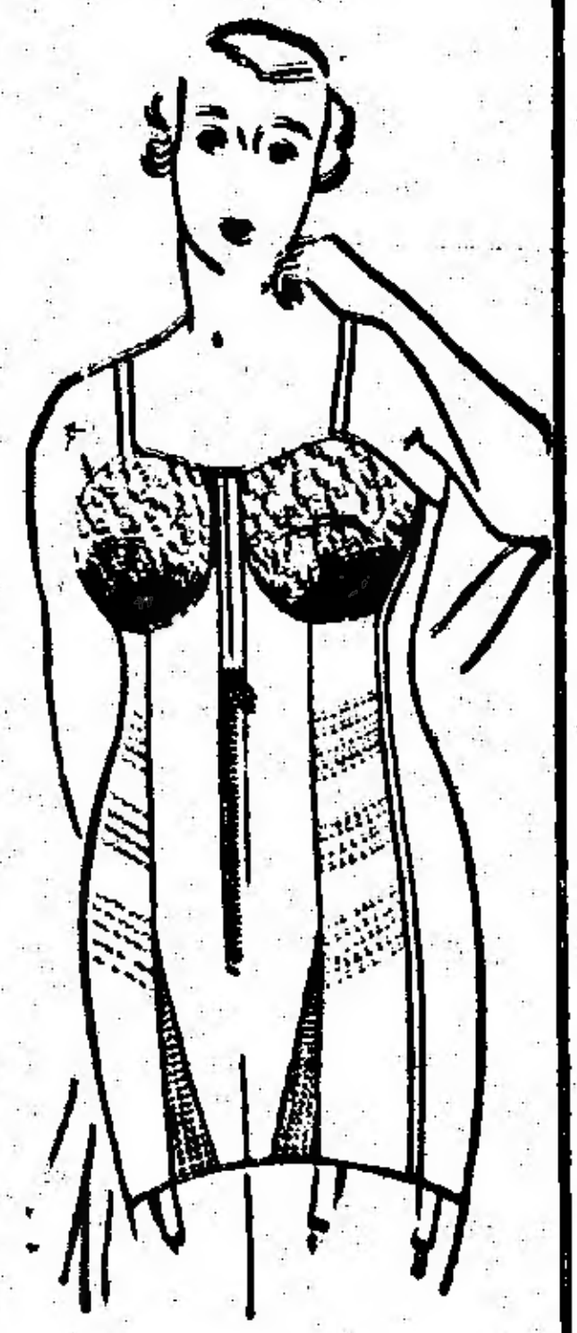
Palmer's

SALON LTD.

Passover Greetings!

Sire Draw

Foundations for slenderizing the figure.



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"The Corsetiere of Discriminating Women"

4888 Sherbrooke St. West

Westmount

De. 1850

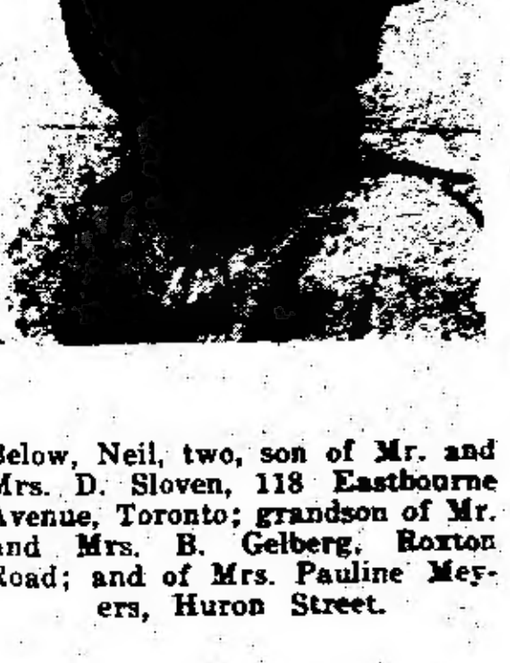
A staff of competent fitters is always at your service.

Mrs. A. Starrett, who will live at 931 Chamberlain Avenue, Ottawa, was Miss Jeanette Greenspoon, daughter of Mr. and Mrs. Abe Greenspoon, 4862 St. Urbain Street. Mr. Starrett is the son of Mr. and Mrs. Samuel Starrett, 5268 St. Urbain Street.

Above, Sheldon, age four; below, Michael, one and one-half years, are the sons of Mr. and Mrs. Mac Shore, 117 Elm Ridge Drive, Toronto; grandsons of Mr. and Mrs. Harry Ash, Burnaby Boulevard; and of Mr. and Mrs. Morris Shore, Roxton Road.

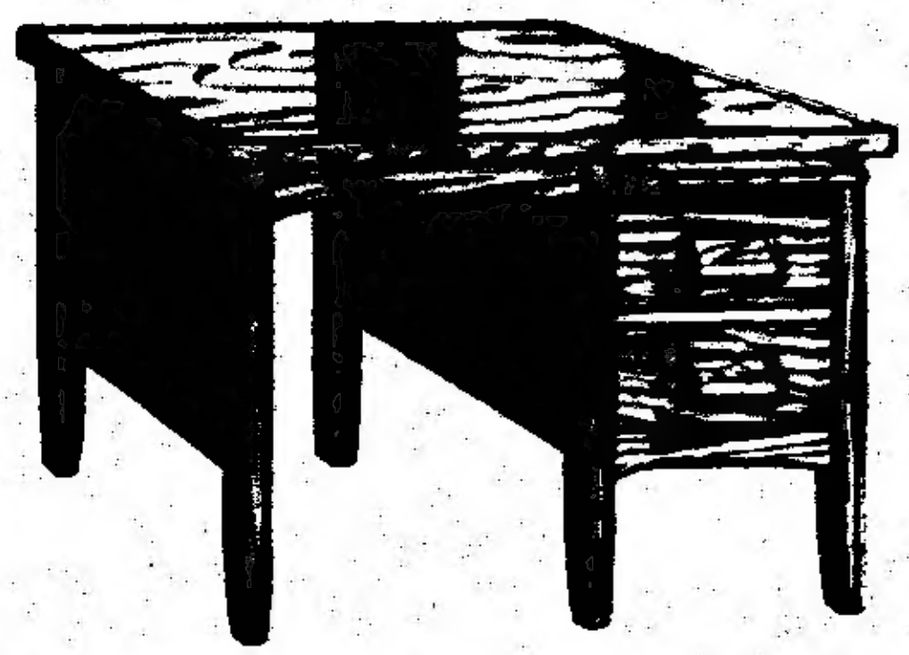
Jack Marley

Below, Neil, two, son of Mr. and Mrs. D. Sloven, 118 Eastbourne Avenue, Toronto; grandson of Mr. and Mrs. B. Gelberg, Roxton Road; and of Mrs. Pauline Meyers, Huron Street.



Mrs. Bernard Lande and her children, Neil, nearly seven; Eric, nearly five and Rita Robin, one. Robinson Place, Montreal; grandchildren of Mr. and Mrs. A. Goodman, Carleton Avenue and of Mrs. Nathan Lande, Lake St. Lee Road, and the late Nathan Lande.

NOW YOU CAN MEET THE DEMAND FOR MODERN OFFICE DESKS



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Smartest Fashion Creations
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Shoe Polish Floor Polish

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COMPLEMENT your costumes with Circle-Bar . . . lovely hosiery with the dull finish you want to make them look sheerer, toe and heel reinforced for extra wear. In the season's good new colors — in weights for town and country wear. Sold by leading shops everywhere.

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Makers of Fine Hosiery for Men, Women and Children

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Laura Secord

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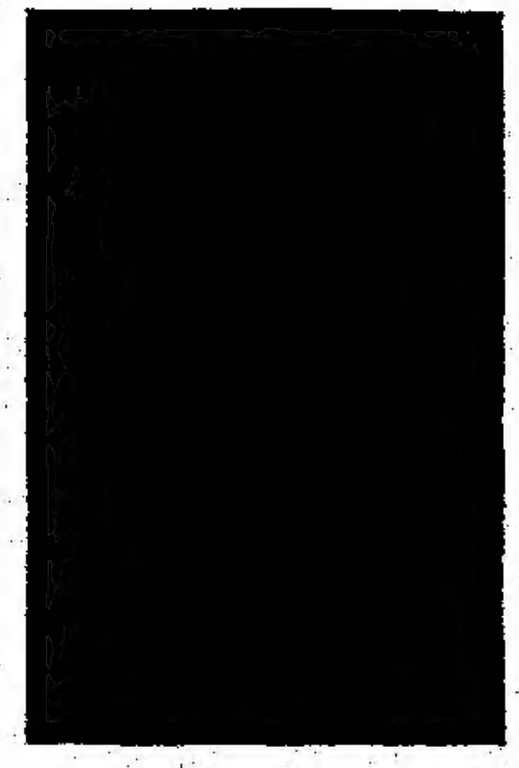
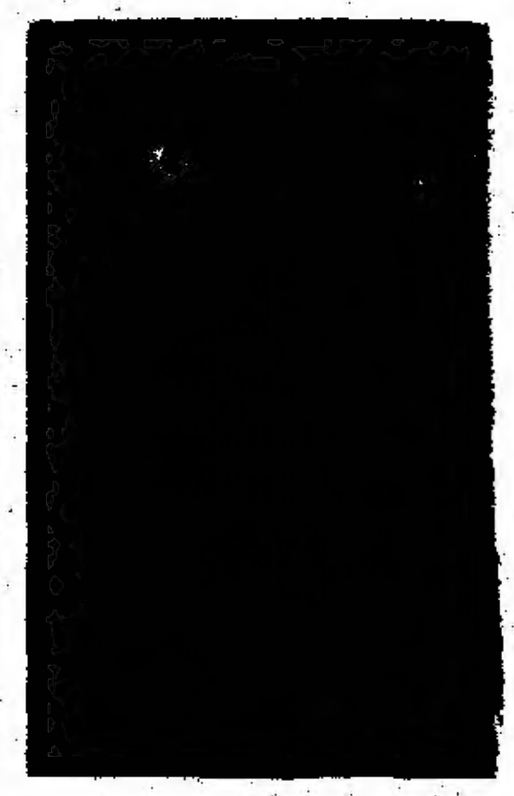


Bernard Shelley twenty months old, son of Mr. and Mrs. Louis Reisman, 235 Albany Avenue, Toronto; grandson of Mr. and Mrs. A. Shendalman, Brunswick Avenue; and of Mr. and Mrs. I. Reisman, College Street, Toronto.

—Famous Studio



Lewis, aged seventeen months, son of Mr. and Mrs. Lawrence Roth, 595 Bloomfield Avenue, Montreal; grandson of Mr. and Mrs. A. Ostrovsky, 397 Edward Charles Avenue.

—Society Studio

Harvey, thirteen; Sandra, six; children of Mr. and Mrs. Marvin Gerlock, 592 Dufferin Street, Toronto; grandchildren of Mrs. E. Gerlock, 40 Grace Street; and of Charles Goldman, 157 Everden Road.

—Sylvia Schwartz

Leslie Bernard, seventeen months old, son of Mr. and Mrs. Louis Cappe, 12 Flanders Road, Toronto; grandson of Mr. and Mrs. S. Capitofsky, 52 Hayden Park Road; and of Leo Gardner, Royal York Hotel.

Sylvia Schwartz

Ronald Harvey, aged three, son of Mr. and Mrs. H. J. Zack, 567 Briar Hill Avenue, Toronto; grandchild of Mr. and Mrs. I. Zack, of Hamilton.

Sylvia Schwartz

Courtesy Lubricates Business

Our entire organization is sold on the idea that trade goes where it is well treated and stays there.

In every transaction, from the smallest to the largest, we try to extend the courtesy that makes every commercial contact a pleasure.

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"Ask your neighbor"

2345

THIS FESTIVAL OF FREEDOM

This Passover brings the glimmer of a bright new dawn —as the early sun of glorious freedom shows its first warm rays above the horizon. As it illuminates the undying courage of a great race, it invests heroic memories with promise of liberation from oppressor's bonds.

And when the holiday is over, then comes the personal part in human betterment—in which your well-being is so important. It is good wisdom to set up personal precautions against ailments which may threaten—ailments such as constipation.

If you are ever troubled with constipation due to lack of bulk in the diet, the wonders of ALL-BRAN are certainly worth trying. It is such a pleasant precaution, such a gentle, natural way to help banish this trouble. Moreover, as you eat this grand cereal regularly for breakfast, you not only get its welcome help—you also get a delicious food rich in protective food elements.

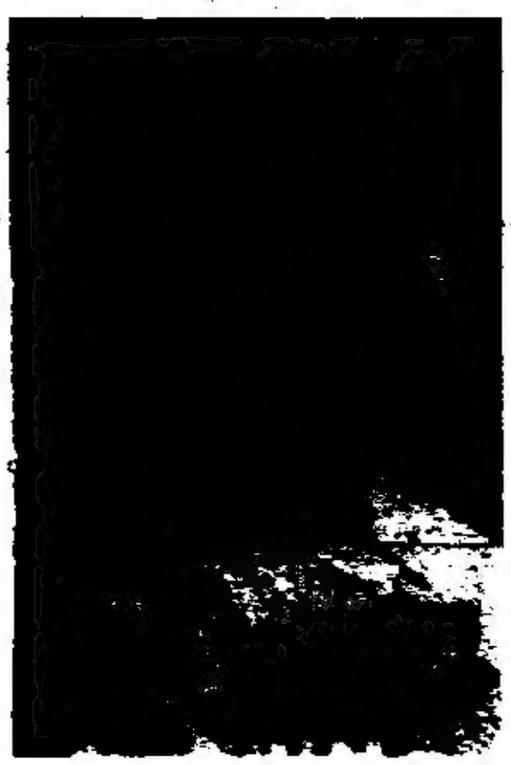
You can eat Kellogg's ALL-BRAN as a cereal, in muffins, in cookies, or even sprinkled on other cereals. Drink plenty of water. And see how much better you feel when you keep regular naturally. ALL-BRAN is available at grocers in 2 convenient sizes. It is made by Kellogg's in London, Canada.

KELLOGG'S ALL-BRAN

Keeps you regular naturally!

Left, Beverley Ruth, aged two, is the daughter of Mr. and Mrs. M. R. Applebaum, 4822b Park Avenue, Montreal; granddaughter of Mr. and Mrs. H. Goldberg, Bernard Avenue West; and of Mr. and Mrs. G. Applebaum, Notre Dame Street West.

—Society Studio



—Tante Liane

Hannah, nearly seven, is the daughter of Mr. and Mrs. Julius Rosenstein, 4638b Park Avenue, Montreal; sister of Howard, nearly three; granddaughter of Mrs. B. Gordon, Clark Street, and the late Mr. Gordon; and of L. Rosenstein, St. Urbain Street, and the late Mrs. Rosenstein.

Right, Saundra Carpman, age one, is the daughter of Mr. and Mrs. Sol. Carpman, 40 Querbes Avenue, Montreal; granddaughter of the late Mr. and Mrs. J. Greener, of Montreal; and of Mr. and Mrs. Max Carpman, 5491 St. Urbain Street; great-grandchild of Mr. and Mrs. A. Carpman, 5403 St. Urbain Street; and of Mrs. B. Feldman, Colonial Avenue.

Above, Leanor, nearly three is the daughter of Mr. and Mrs. A. Midvidy, 3779 Laval Avenue, Montreal; granddaughter of Mr. and Mrs. Samuel Silver, 3775 Laval Avenue.

Passover Greetings

Thirsty?

Drink CREAM SODA

CHRISTIN

Society Studio

Mrs. Reuben Clamen was Miss Helen Steinman, daughter of Mr. and Mrs. Jack Steinman, 5 Outremont Avenue, Montreal. Capt. Clamen, C.M.S.C., is the son of Mr. and Mrs. Edward Clamen, 4212 St. Urbain Street.

Right, Mrs. Ralph Weinrauch was Miss Lenora Braunstein, daughter of Mr. and Mrs. Peter Braunstein, Kingston Avenue, Montreal. Mr. Weinrauch is the son of Bernard Weinrauch, of Montreal, and the late Mrs. Weinrauch.

Notman

Gatew

Left, Miss Katherine Silver, daughter of Mr. and Mrs. Samuel Silver, 5084 Cote St. Antoine Road, Montreal, immediate past-president of Delta Phi Epsilon Sorority, Epsilon Chapter, McGill University, represented her chapter at the national convention in Philadelphia, Pa.

WARMTH SOFTNESS DURABILITY

Aye Cee

PURE WOOL BLANKETS OVERTHROWS RUGS

Mrs. Philip Silverstone was Miss Ruth Cohen, daughter of Mr. and Mrs. E. Cohen, 141 Fairmount Avenue West, Montreal. Pte. Silverstone, attached to the Fairmount band, is the son of Mr. and Mrs. Silverstone of Lajoie Street.

AYERS LIMITED

Mrs. Leo Caplan, 4934 Jeanne Mance Street, Montreal, was Miss Rae Hershenfield, daughter of Mr. and Mrs. H. L. Hershenfield, 8980 St. Urbain Street. Mr. Caplan is the son of Mr. and Mrs. M. Caplan, 4884 Jeanne Mance Street.

Garcia

ne Silver, Mrs. Samuel St. Antoine ediate past- Phi Epsilon pter, McGill d her chap- onvention in Pa.

Gerald David, two, is the son of Mr. and Mrs. S. Zarnett, 149 Highbourne Road, Toronto; grandson of Mrs. J. Scher, Highbourne Road; and of Mr. and Mrs. P. Zarnett, 20 Oxford Street.

Mrs. Robert E. Stoehr, formerly Miss Ruth Levy, daughter of Mr. and Mrs. Lester Levy, 320 Lonsdale Road, Toronto, was married in Baltimore, Md., to T/5 Robert E. Stoehr, of the U.S. Army. Mrs. Stoehr is a Private First Class in the W.A.C.

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You know that a very large percentage of all the fabrics you buy today in everything from dresses to drapes are made of rayon. But do you know:

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These, and many more vital questions are answered clearly for you in practical easy-to-read leaflets made available to you by Courtaulds Canada Limited. They're FREE. Just send in the coupon below

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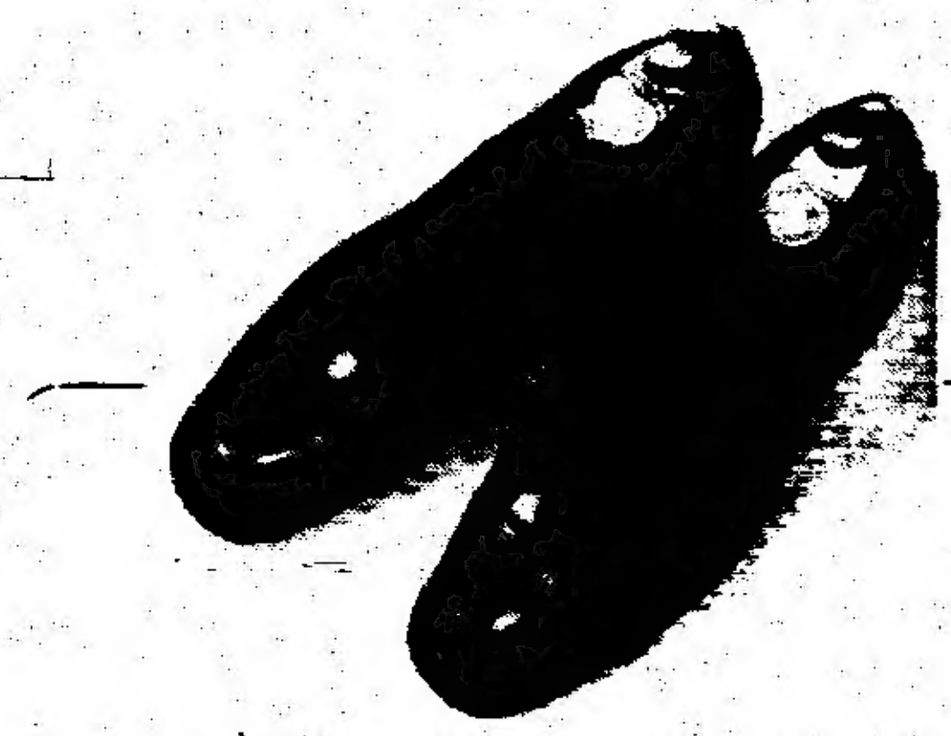

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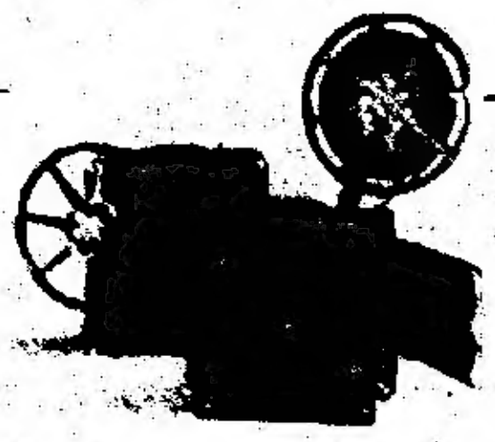
The Right Wave

MOTION PICTURES
for
Tomorrow's Students



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Every day, too, *Filmosound* users are proving the soundness of their investment. Research has given this motion picture projector a simplicity of operation and a ruggedness that laughs at daily use. *Filmosound* provides unsurpassed clarity, brilliance and smoothness of motion, with an electronic system that brings new realism to sound reproduction at any volume level.

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LIMITED
MONTREAL TORONTO

It's Never Far
to
"SUPERTEST"
for
Car Protection

Passover Greetings to our good Jewish Friends

SUPERTEST
SUPERTEST PETROLEUM CORPORATION LIMITED

Modern Studio

Right, Pvt. Sydney Rosenbaum, aged twenty, U.S. Army Anti-Aircraft, overseas, is the son of Mrs. Sophie Rosenbaum, 1564 Ducharme Avenue, Montreal, and the late David Rosenbaum; brother of Zavie; and of Pte. Harold Rosenbaum, Canadian Dental Corps, president of the Hillel Foundation at McGill University.

Above, Leading Aircraftsman Louis Browner, R.C.A.F., is the son of Mr. and Mrs. R. Browner, 719 Euclid Avenue, Toronto.
—Modern Studio

—Charlab

Left, L.A.C. Samuel Engelberg, R.C.A.F., stationed at Calgary, Alta., is the son of Mr. and Mrs. Nathan Engelberg, 5714 Esplanade Avenue, Montreal. L.A.C. Myer Engelberg, stationed at Lachine, and W.O.1 Cobby Engelberg, recently returned from overseas, are brothers.

Left, Ordinary Seaman Robert Volpe, R.C.N.V.R., aged eighteen, is the son of Dr. and Mrs. A. G. Volpe, 503 Markham Street, Toronto. He received his honour matriculation from Harbord Collegiate and his school letter for football. He is a member of A.Z.A., Junior Bnai Brith, and is stationed at St. Hyacinthe, Que.

Below, Pte. Julius Itel, R.C.A.M.C., stationed at Debert, N.S., is the son of Mr. and Mrs. H. Itel, 205 St. Joseph Boulevard West, Montreal.

—Charlab

Staff Sgt. Maxwell Starkman, son of Mr. and Mrs. A. Starkman, 466 Dundas Street West, Toronto, is overseas with the Chief Engineer of Works, Royal Canadian Engineer. His brother, Morris is also with the Royal Canadian Engineers, stationed at Petawawa, Ont. Staff Sgt. Starkman, who was employed by Kaplan and Sprachman, architects, before he volunteered for service, is twenty-three, having celebrated the fifth birthday overseas last November 17. He was one of the first Canadian soldiers to enter Brussels, less than two hours after the Germans had evacuated the city. He saw the moving sight of 12,000 Jews, who had survived by hiding, out of an original 50,000, praying in the street and in the synagogue. When these people saw Jewish soldiers among the liberators, they went wild, kissing the boys, crowding around them, asking questions, excited and joyous. They were in dire circumstances, living as during the occupation, through the funds of the Joint Distribution Committee. To quote from a letter from Sgt. Starkman to his family: "I must have been kissed on both cheeks by half of them; they looked at us with unbelieving eyes, they're still in a stupor. You can't imagine what it was like at Shule, all the civilians gathered around the soldiers. Each of us had our own circle. I spoke to them in Yiddish, English, and French. Everyone was trying to get in a word with me, and two of these admirers were none other than Mom's first cousins!!! What an eventful meeting, what a small world, and what satisfaction, that is why I spent more than three years in blighty, and took what came. That first day alone, in Shule on Rosh Hashonah, was worth it."

IN ANCIENT TIMES

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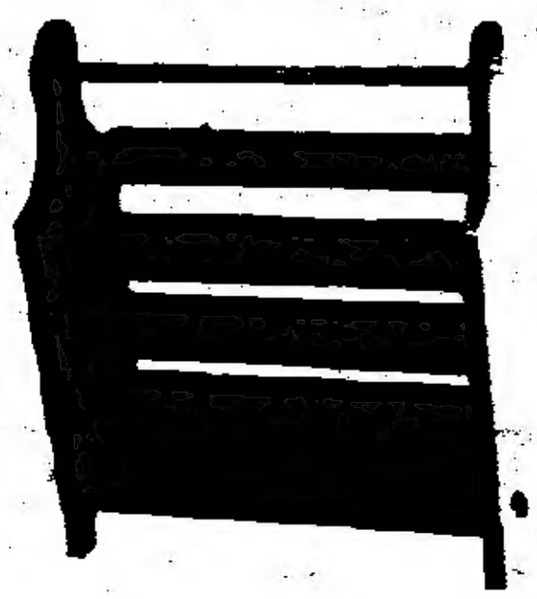

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Mrs. Lawrence D. Shapiro was Miss Anne Persofsky, daughter of Mrs. Persofsky, Augusta Avenue, Toronto, and the late G. Persofsky. Lieut. Shapiro, R.C.A., is the son of the late Mr. and Mrs. W. Shapiro.
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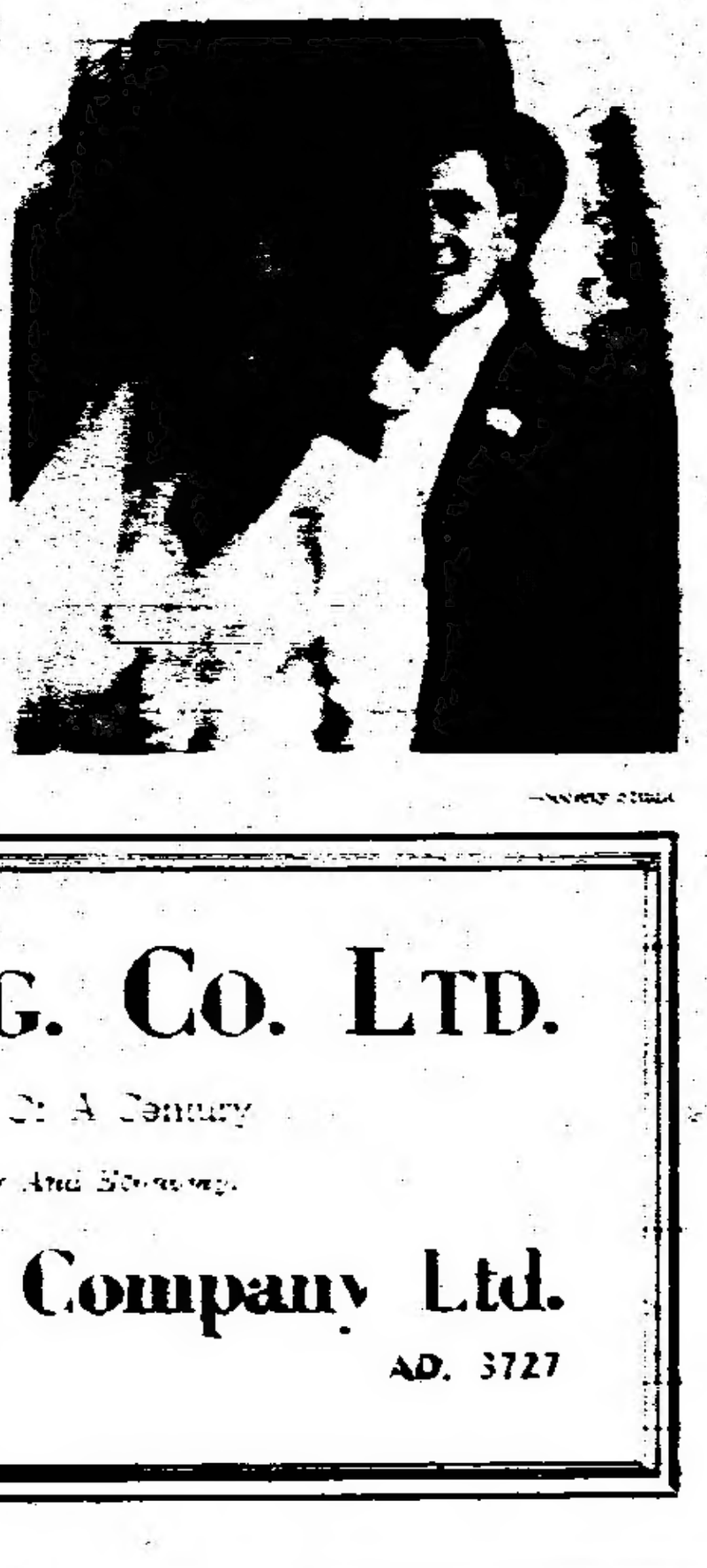

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Left, Mark, two, is the son of Mr. and Mrs. Harry Besner, 4521 Esplanade Avenue, Montreal; grandson of Mr. and Mrs. Osias Cohen, 3717 Henri Julien Street; and of the late Mr. and Mrs. M. Besner of Montreal.

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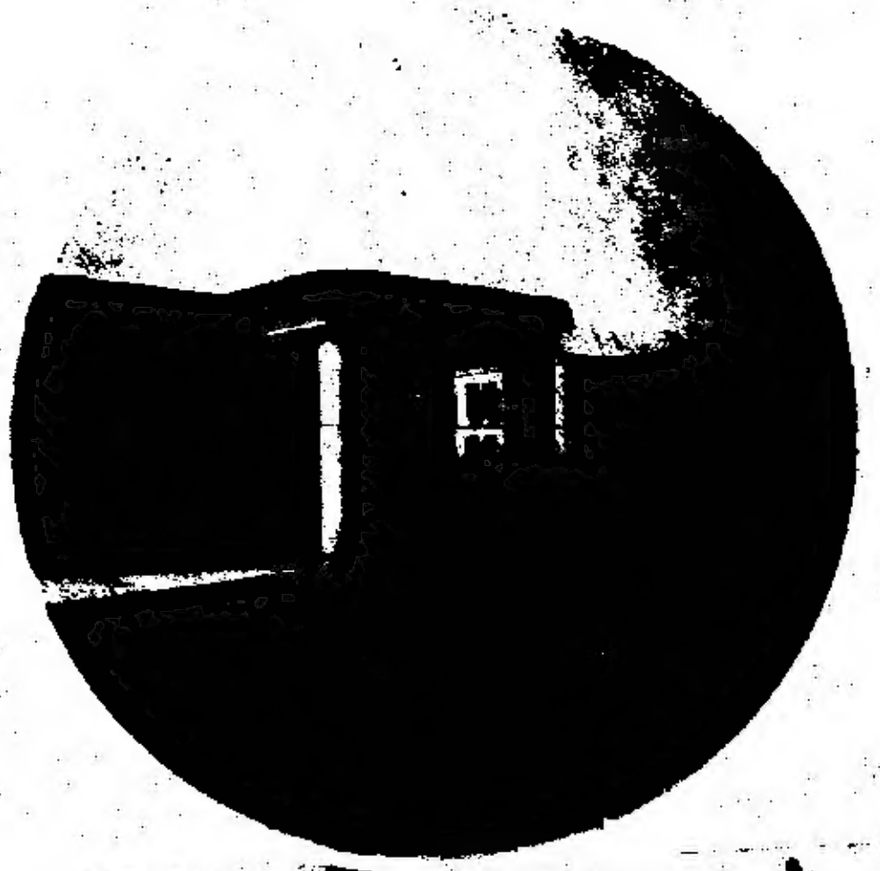

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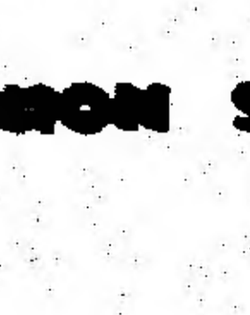

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PASSOVER SYMBOLS

(Continued from Page Thirteen)

the oppressed, and of Israel if it is true to its mission.

Still more concretely, we open our house to all who are hungry, to reaffirm justice and brotherhood for all, and to Elijah, to symbolize that, even though men are weak and bring each other misery, there is never need for despair, for God's help is nigh to all who truly seek Him.

However, the Seder is not often what it can be. What was said above applies here; because men find it hard to confront the true challenge of religion, they easily fall victim not only to forsaking it, but also to perverting it. Thus the customs of the Seder are often deprived of their symbolic force and their potency to be a vehicle for profound religious experience, even while they are assiduously observed. Often the Haggadah is read, but without the leisure necessary to contemplate its contents.

The Matzah, the "bread of affliction", is frequently considered as a delicacy and partaken of for that reason only. The same holds for the Maror, and many housewives are careful lest it be more bitter than is agreeable. Instead of to strangers, invitations are extended to friends, and thus the injunction to invite all who are hungry loses its significance behind just another party. The ceremony of opening the doors to Elijah loses its significance and impressiveness, when it is hurried over without dignity and explanation.

There is legitimate disagreement among Orthodox, Conservative and Reform Jews, as to what part of the traditional customs and ceremonies of Judaism should be preserved. We are not here concerned with this problem. What we are concerned with would appear to be valid for all schools within Judaism; the facts (i) that all religion is in need of symbols, customs and ceremonies; (ii) that these fulfill their function only if they are religious symbols, i.e., provide an experience of Judaism; (iii) that there is an ever-present temptation to pervert their role, because it is an ever-present temptation for man to shirk the challenge of God and the spirit in general. To see to it that this should not happen is the task of all who want to live Judaism.

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JEWISH HISTORICAL RESEARCH

(Continued from Page Fifteen)

understand me in terms of legal documents, of rights and loss of rights for the Jew, loss of the ordering foundation of the material revolution and the return of nationalism and imperialism, of the laws of race and group relations, with their tendencies to exclusion, ghetto and pogrom, of rejection, persecution and extermination of the Jew, and to their influence on the thinking of the Modern Jew himself. Research will further present and explain facts, but will always leave a mystery the immortal existence of a people with an unbreaking will to live and a faith in the ultimate union.

ARE MIXED MARRIAGES

(Continued from Page Twelve)

brotherhood of all men, as embodied in the spiritual cooperation of Christian and Jew. Unless we achieve it, by our wisdom, our tolerance, our genuine piety, we shall merit the curse which Mercutio pronounced in Romeo and Juliet, also a drama of love thwarted by family discord. "A plague o' both your houses."

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THE HEBREW UNIVERSITY

(*Continued on Page Nine*)

at present a school for post-graduate study and research. It is naturally mainly devoted to health conditions prevalent in the Middle East. Thus it has specialised in Mediterranean and sub-tropical diseases, particularly in the field of bacteriology and parasitology. A malaria research station has been established in Upper Galilee, and special studies have been undertaken in the fight against typhus. These activities have gained particular importance during the war. Beyond these immediate tasks the Faculty is dealing with problems of a universal character, among which Penicillin and Cancer research may be particularly mentioned. The large modern University Hospital which is equally open to Jews, Arabs and Christians, has played a major part in the welfare of the country, and has contributed to the extraordinary reduction of infant mortality among the Arab population.

The School of Agriculture covers Farm management; Soil Science; field and garden crops; Horticulture; Citriculture, Agricultural entomology; Plant Pathology and Animal Husbandry.

Thus the Hebrew University, in the words of one of its teachers, "will bring about a synthesis between Jewish studies and the Humanities, between natural science and the study of spiritual matters, between religion and every-day life."

Before the great reduction caused by the war, the number of students reached about 1,100, and they include today a small proportion of Arabs and Christians.

In recent years officials of neighboring Arab countries have come to Jerusalem and consulted with the University on problems of health and agriculture, and teachers of the University have been called by the Governments of Turkey, Irak and Ethopia for advice.

The Hebrew University has a special significance for the Christian world. Whether Israel lives or dies cannot be a matter of indifference to the Christian. If Jewry were dissolved and the Jews, like the Aztecs, became a people of the past, the whole world of Christianity would be impoverished.

As long as all Jews lived in dispersion, their life was bound to become in certain aspects artificial. Their spiritual development was curbed by the necessity to preserve their collective identity. With the restoration of a part of Jewry to their own land the way is free for a new spiritual development, which may deeply influence Jews and Christians alike.

THE PASSOVER SEDER

(*Continued from Page Eight*)

the river, one saw a bonfire with flames rising up to the blue sky from a wooden stake . . . .

"Rabbi Joshua in his turn saw a rugged gray tower—a dungeon. Lonely, fettered hand and foot, there lay an old man, his long white beard touching the stony ground. It was a teacher in Israel, famous for his art and knowledge whom the Emperor had thrown into his dungeon without trial.

"And Rabbi Akiba saw a man rushing out of a gorgeous palace near the seashore with anguish in his eyes; grasping a Mahometan headgear, he covered his head with it. And he heard the mob rejoicing: 'Look at the Messiah of the Jews! Look at Sabbatai Zebi who found his rescue at Mahomet's feet!'

"At this moment there came a voice from far away and rang in their ears like thunder and said:

" 'Behold—I shall bring a time to pass for the Children of Jacob—a time of persecution and of terror, when the bondage of Egypt will seem like lenient punishment and the sufferings in Eretz Israel will seem like the Garden of Eden. Driven like fallen leaves they will wander from land to land. And whomsoever hate spares, him pain will kill; and whomsoever pain will spare, his treason will poison—raging in the midst of the nation—deadlier than hate and pain . . .'

"When they heard these words, our teachers at first remained dumbfounded and were stricken—tearless—on their seats. At last a bitter cry arose. It was a cry more in keeping with a night of fast than with one of a joyous festival. 'Lord of the Universe!' Rabbi Elazar groaned, was not the pain enough that our fathers suffered?' Was not the heartbreak enough that our days suffered? cried Rabbi Joshua.

"And Rabbi Akiba said: 'How is it possible, O Lord God, that through this endless night of pain, Thy people will be able to remember the departure from Egypt and remember it with joy?'

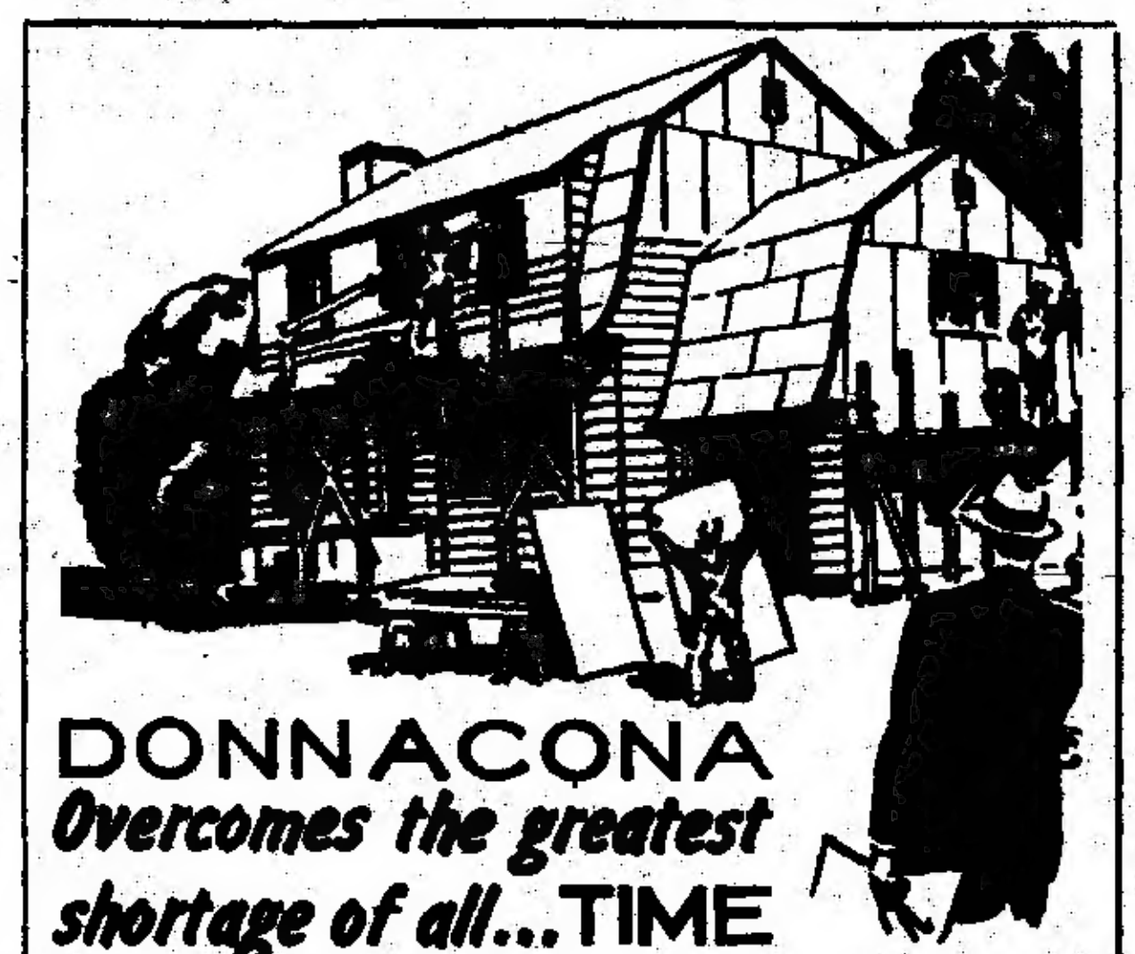
"There was no answer. Silent was the Lord our God. And mute, buried in their grief, sat our teachers for a long, long time.

• • •

"At last, slowly and softly, came a sound through the closed doors into the darkness of the abode. At first it was soft and shy, then louder and louder. Somebody knocked at the door. And a youthful voice sang out:

" 'Rabbi and Teachers . . . The time has arrived for reading the Sh'ma of the morning.'

"Rabbi Elazar lifted his head: 'The Holy God answered us—praised be His Eternal name—He answered us through the mouth of our disciples . . . Morning fol-



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lows night. He will guide the children of Jacob from the night of bondage into the Light of Freedom—from the Night of Exile, to see the sun of their Homeland.'

" 'And then'—Rabbi Akiba added—then we will say our morning prayers. And then we will—in the time of the fulfillment just as in the times of exile—remember the Exodus from Egypt with joy.' "

This is the story of the Seder-Night at Benei-Berak which my father told us. Silence followed his words. But light and clear as the song of the skylark rose the Song of the Little Lamb—not unlike the cry of the disciples in Benei-Berak.

This article is from the Zionist Review.

COMMENTARIES

(*Continued from Page Five*)

page drawings we see depicted the history of Israel from the days of creation; the patriarchal story, Joseph in Egypt, the coming of Moses; Egyptian plagues, the Exodus, the Revelation; and even the Temple that is yet to be.

As one examines the Sarajevo Haggadah, the only completely reproduced Hebrew illuminated manuscript of the Middle Ages, one is shocked at finding a picture depicting a Deity resting after the work of Creation. The scene is shown in the eighth picture. A human figure, young and beardless, clothed in ample robe, hooded and red, is seen. This figure is seated under a trefoil canopy. The editors of the Sarajevo Haggadah are certain that this picture is meant to represent God when they gave it the title, "Gottes Sabbatruhe."

Prof. D. H. Muller points out that this picture is foreign to Christian art, because God, in Christian art, appears as an old bearded man. But, at any rate, this presentation of God is unique from the point of view of Jewish teachings. It is certainly strange to find a Jewish illuminated manuscript and God depicted in human form. But Israel Abrahams has suggested that perhaps the picture representing God was slavishly copied by Jewish artists from a Christian model since early Christian art did represent God in the form of a beardless youth and that Muller's view applies only to developed Christian art.

As we examine the illuminated editions and manuscripts of the various Haggadah we observe that from the earliest times down to the very present, the Seder Service has been pictorially embellished by illuminations, through the "Avanteuerliche Buch", as Heinrich Heine liked to call the Haggadah.

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Jewish Guerrillas

By A. Sutzkever, Lithuanian Poet And Guerrilla Fighter

The author is a well-known Lithuanian poet who was a member of the guerrilla detachment formed in the Vilnius ghetto during the German occupation of that city.

One evening Itzik Vittenberg, Commander of the guerrilla detachment of the Vilnius ghetto, asked me to come to his garret room to discus the question of a Soviet officer, a friend of mine, who took shelter in the ghetto and wanted to be put in touch with the guerrillas outside the city. When we had finished with this matter, the door opened and Abe, a member of our staff, entered with gunsmith Borukh. Vittenberg asked the latter to sit down next to him on the bed.

"I know, Borukh, that you are a good and faithful guerrilla," the Commander said. "And I know you're clever at fixing all sorts of weapons. The pistols you repaired worked excellently. So it is not a question of confidence. But I must be sure that the mine you've contrived will explode. You see, it's our first act of sabotage. We'll send our best comrades; they will be risking their lives. If the train isn't blown up, we'll all lose more than if we had done nothing—some comrades may suffer, and the rails will be guarded so strictly it will be impossible to make another attempt. That's why I ask you again — are you sure your mine will explode?"

"Yes—I am sure," said Borukh.

Abe added, "If Borukh says he's sure, I'm sure. All we have to do now is to hurry up with the job. We have information from Comrade G. that loaded trains are expected to pass through Novo-Vileika all tomorrow night. We mustn't miss this chance."

Suddenly heartrending cries were heard outside. Itzik jumped up and opened the window. A dozen Jewish women were running through the street, wringing their hands and crying, "Our children . . . what have they done to our children?"

We learned that the children, driven to forced labor in Novo-Vileika, had not returned. On the way home they had been searched and some potatoes and two pints of milk found on them. Now they were in Lukishki prison awaiting execution. Tomorrow other Jews would be sent to work in Novo-Vileika.

"So . . . it will be Novo-Vileika," said Commander Vittenberg. "And now . . ."

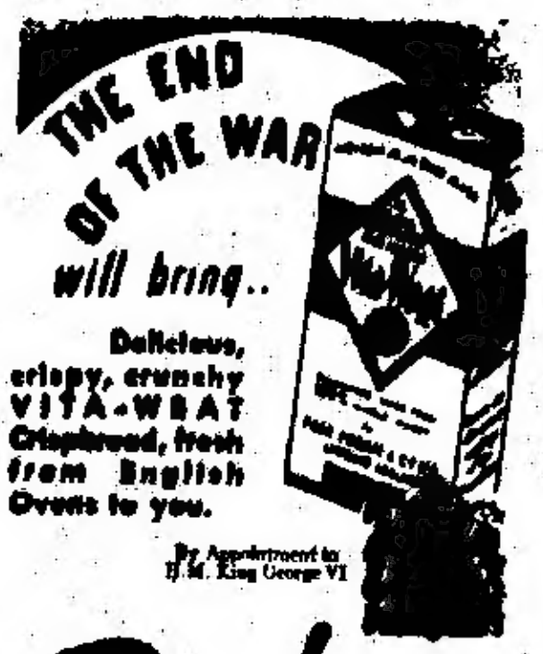
"And now," interrupted Borukh, "I beg you to let me take part in the sabotage, if only because I contrived the mine and I know its mechanism."

Vittenberg exchanged glances with Abe and a smile lit his wrinkled face. He was sorry he had asked Borukh so many times whether the mine was sure to explode. Of course Borukh could be trusted! For a month he had been working in a basement, weighing and sorting gunpowder he had smuggled in from the labor camp in his boots. He had poured it into the long copper casing of an anti-aircraft shell, mixing it with a yellow dust of his own invention, filing, sawing, fitting the percussion cap — glancing every now and then at a ruled sheet of paper with formulas and mathematical symbols — until one day he had rushed in excitedly to report that the mine was ready.

Now he stood with a grave face the yellow patch (the badge the Germans forced all Jews to wear) over his excitedly-beating heart—and he had only one request: to be permitted to take part in the first act of sabotage.

"I'm sorry, but I can't allow it," said Vittenberg, patting him on the back. "You know yourself that so far we have no one else to repair our weapons. And besides, you're in charge of a group of grenade-throwers. It would be a crime to send you."

A tall slender girl with a boyish bob and freckles on her sunken cheeks came in. She was Vitke Kempner, liaison worker between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the ghetto organization and the Party in the city. Handing Vittenberg the latest bulletin of political news received over the secret radio, she said, "I know what this is all about . . . . I didn't sleep a wink all night. Now, I want you to know my name isn't Vitke if I don't get a chance to wreck that train."

The guerrillas burst into laughter. Vittenberg interrupted, "All right, I agree. Whom do you want to go with you?"

While Vitke thought, Abe suggested, "Iske Matskievich and Moses Brause."

On a night in July, 1942, a boy and a girl slipped out of the ghetto through a secret passage. Neither wore the yellow patch. They walked slowly in the direction of the city, the boy holding the girl's arm and speaking loudly in German so as not to arouse the suspicion of passersby.

It was 9:30 and they had to hurry, since Aryans were permitted in the streets only until 10 o'clock. Before that hour they must be out of the city. Through Backuht and by the Vilenka Bridge they hurried to Polotsk street. It was a quiet evening and only the swastikas on fences and posters showing "how Jews dominate the world" reminded them the Germans were about. They left Polotsk street behind and turned into the Batory highway —the road to their destination.

To avoid passing automobiles they left the road and took to bypaths. At 11:30 they were to meet Moses Brause at an old oak tree near the paper mill. Brause had gone to the meeting-place that morning with Jews from the Vilnius ghetto who worked there, carrying bricks and repairing the road. He had the mine with him.

As they neared the spot they heard a rustling—in the distance they saw the oak tree and from beneath it Brause emerged.

"I had just decided not to wait any longer," he said, as he joined them. "If you hadn't come, I was going to plant the mine myself."

At two in the morning they entered a little wood near the track. Vitke and Iske crept up to the rails. Brause kept watch. Iske produced a small shovel and dug a little hole beneath one rail. Vitke handed him pebbles, which he heaped up around the edge of the hole. Borukh had told them to do that to prevent the mine from being pressed into the ground by the train. Iske placed the mine in the hole and covered it with sand. The three then immediately withdrew toward Vileika, crossing a stream and waiting among the willows for the arrival of the train. Soon they heard a puffing in the woods that merged with the horizon. The puffing came nearer and smoke showed above the treetops.

Now they could distinctly see the engine creeping out of the depths of the woods and behind it a string of cars — ten, twenty, thirty, forty! The sound of German songs reached them from the distance.

It seemed to Vitke that the locomotive passed over the mine without exploding it. She closed her eyes, afraid to voice her misgivings. But Iske was cool and confident—his eyes were riveted to a definite spot; he knew exactly

(Continued Page Seventy-Three)

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The Paramount Problem: Keeping Access To Post-War Employment Free Of Discrimination

By Nathan Reich, Acting Chairman Of The Department of Economics, Hunter College

It has been said the Jews are just like any other people, but more so. Like all sayings, this one, too, contains a measure of truth. All Americans, for instance, are vitally concerned with the post-war economic situation. Jews, however, are more than concerned; they are apprehensive and worried. For, while all Americans are concerned with the general problem as to whether the American economy will effect a successful transition from war to peace economy, and with the particular problem as to how their individual trades and skills will fit into the post-war picture, the Jewish people are in addition concerned with the particular political and social conditions of the post-war world within which Jews will live and operate.

The apprehensiveness of the Jewish people revolves around two problems: (1) socio-political; (2) economic. To be sure, the two are closely related, but it is important to separate them for purposes of clear analysis. By the political problem we mean the right of Jews to free economic opportunity; by the economic problem we mean the economic soundness of the occupational choices that Jews tend to make.

The socio-political problem may be summed up in the questions: "Will Jews be permitted to exercise freedom of occupational choice? Will they be accorded free access to economic opportunity?"

The economic problem expresses itself in the vaguely conceived but widely held notion that the economic structure of the Jewish community, that is, the types of vocations in which Jews tend to concentrate, are economically unsound and that consequently the economic position of American Jewry faces a period of decline even if the political climate should remain friendly.

Let us consider the second proposition first. It is true that the economic structure of the Jewish community of the United States does not conform to what one might consider the normal occupational distribution of a people inhabiting an independent territory with an interdependent economy. It is well known that Jews exhibit certain economic characteristics which differentiate them from other groups of the American people. The Jews are predominantly urban. They concentrate to a large extent in relatively few areas of economic activity such as commerce, production of consumers' goods—clothing and food industries, and in a few selected professions. It is also well known that Jews figure only very little in agriculture and in the so-called heavy industries, such as steel, coal, transportation, and the like.

While the fact of this one-sidedness of the occupational structure is beyond dispute, it is nevertheless unjustifiable to refer to this type of economic structure as abnormal, in the sense of being economically unwarranted. For the occupational distribution of Jews is not the result of mere caprice or of peculiar racial or religious qualities of the Jewish people, or of any particular conspiracy or design to capture specific areas of economic control. Rather, it is the perfectly natural outcome of two factors: one, inherent in the type of Jewish immigrant

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with Jewish to the United States in large numbers since 1880, and two, is the economic trends in the United States which prevailed during the period of Jewish mass immigration.

By and large the Jewish immigrant who came to this country brought with him the tradition of urban life. He was either a small tradesman or a craftsman, or without any distinct skill, but possessing a great adaptability to a wide range of urban industrial and commercial occupations. Any immigrant upon coming to a strange country would obviously try to enter that occupation for which he has had some preparation in the old country. It was, therefore, quite natural for Jewish immigrants to settle in cities and to try to pursue the same type of occupation with which they were familiar prior to coming to this country.

Fortunately for the welfare of the Jewish immigrant his occupational preferences happened to coincide with the main trends in American economy. The years of mass immigration of Jews were also years of intense urbanization in American life; the big metropolitan areas grew at a much faster rate than the rest of the country and were ready to absorb large masses of immigrants. The same period also witnessed a continuous occupational shift from rural to urban occupations. Within the range of urban occupations, commerce, clerical occupations, professional services, educational and recreational services grew at a much more rapid rate than the growth of the general population and were therefore able to absorb ever increasing numbers of gainfully employed Americans. It was precisely these occupations which suited traditions and qualifications of the Jewish immigrant and attracted so many of their numbers. It is this fortunate and perhaps fortuitous combination of factors which accounts for the successful economic adjustment of the Jewish immigrant to the American scene. If this analysis is correct, there is no reason to regard the occupational distribution of the Jewish people as abnormal, since it is the natural result of the economic situation which has prevailed in the period of Jewish mass migration to this country. Incidentally, urbanization, industrialization, and the more proportionate growth of commercial, clerical, professional, and other so-called service industries are characteristics common to all modern countries.

It was stated before that this favorable combination of circumstances was perhaps fortuitous. The question may be legitimately raised, "Will the economic trends continue to harmonize with occupational preferences shown by Jewish people?"

Generally speaking, there are no indications of a basic reversal in the above mentioned economic trends. By and large, Jews, if left alone, will continue to offer the

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same types of skill and services they have offered in the past. There is no reason to believe that the demand for them will suffer a decline; on the contrary, the rising standard of living favors the so-called service industries at the expense of food and other basic wants.

Nevertheless, there are certain economic problems which American Jews have to face. First, during the last ten to fifteen years signs have multiplied that the big metropolitan areas may be losing their relative industrial decline. Evidence indicates that in terms of numbers of industrial establishments, amounts of wages paid out, numbers of people employed, and value of industrial output, New York has been losing ground.

It is true that New York will probably retain its dominant position as a commercial, financial, and cultural center, but it is uncertain as to whether the retention of that position will offset the industrial losses. Considering that more than one-third of the Jewish people and that a large proportion of the Jewish industrial workers work and live in the New York area, the industrial decline of New York may have serious repercussions upon the welfare of a substantial part of the Jewish people.

The second development which has serious implications for the economic future of the Jews is the trend towards industrial concentration. It is generally known that production and even distribution of goods tends to be concentrated in the hands of few but larger enterprises. Jews who are so predominantly engaged in small scale enterprises may be particularly hard hit by the slow encroachment of big enterprise upon the area of small business.

To be sure, it is too premature to pronounce a funeral oration upon the small entrepreneur. In many areas the small entrepreneur still predominates. In some areas he has even made a successful stand against further displacements by big business. But the general impression is that the area of small scale enterprise is being narrowed down. If this is so, it will become more and more difficult for young Jews to follow the footsteps of their fathers and seek a livelihood in small scale enterprise. Consequently an ever increasing proportion of young Jewish people will have to seek a livelihood as employees of large scale business rather than as independent operators.

The third trend which has manifested itself in the last decades is the growth of government participation in and control of economic life. Government has always shared in the control of economic life; but the participation was indirect through fiscal policy, tariff, and measures of labor legislation. In recent years, however, the participation has become direct through ownership and operation of vast government enterprises. Even before the outbreak of the present war, the government was perhaps the largest single employer of labor and the largest purchaser of goods and services.

These trends — geographical decentralization, industrial concentration and growing public control of economic life — were markedly accelerated by the events of the war. An analysis of the distribution of government financed war plants indicates that middle western, western and southern states have received favored treatment in the allocation of public funds. This was done not only for strategic reasons of national security, but also for the purpose of bringing about a better industrial balance throughout the country. The requirements of war production also favored the big industrial plant, which is usually in a better position to turn out vast amounts of goods on short order. Even though it is generally recognized that it would be socially desirable to save small business, the bulk of war orders was inevitably placed with the big corporations.

Furthermore, small scale enterprise predominates in the field of light consumer industries and distribution—two areas of enterprise which suffered seriously because of the diversion of raw materials to production of heavy war equipment. For obvious reasons war times usually spell enormous expansion of government control. Even though the post-war period will undoubtedly see a dismantling of war agencies, the general trend is in the direction of greater government participation in the economic affairs of the country.

These trends pose before the Jewish community several problems. Geographical decentralization indicates the wisdom of wider geographical distribution of the Jewish people. Young Jewish people will have to transcend the geographical mania of staying in the large centers and "pioneer" in the great American hinterland. The growth of big business and of gov-

(Continued on Page Seventy-Three)

Death Of An Actor

By David Bernstein

It was mostly on Saturday evenings that we would talk about my third cousin Jacob Kinder. My father would not be so tired, for there was only a half-day's work in the shop. After dinner he would sit back contentedly and sip his tea, while my mother would wait a little before taking the dishes off the table.

"Yes," my father would say, "he is a great actor, Jacob Kinder. We should be proud to know that he is in our family."

My mother would nod. "Some day," she would say, smiling at me, "some day, Walter, maybe we will take you to the theatre. Maybe we will see him, your third cousin Jacob Kinder."

Then they would talk of other things, but I would not follow their words. I would think of acting, and of the theatre filled with its brave shadowy heroes and frail and beautiful heroines. When it would be time for me to go to bed, and I would be alone in my room, I would move about theatrically and lunge at imaginary enemies.

And the next morning, Sunday, the mood would be carried over into the daytime. The cool sunlight, the quiet street, the half-hushed voices of the people walking along, all would blend with the dreams I had been living in through the night. I would go downstairs and into the park, and lie down on the grass, with the ground damp and firm beneath me.

Staring up at the sky, I would tell myself, "I am going to be an actor," thinking the words consciously and slowly in my mind. Later, when the other kids came to play ball, I would forget for a while. But when we would be all tired out, lying on the grass again and talking quietly, the feeling would come back to me. I would not follow their talk, but suddenly, almost without realizing it, I would interrupt. "I am going to be an actor," I would say, slowly. They would become quiet, filled with surprise and a kind of respect. Then they too would talk about what they would wanted to be: business men, or mechanics, or certified public accountants. Solid, middle-class ambitions. After a while, I would swagger away from them, and they would begin playing and shouting again.

At lunch time I would go home and enter the dining-room. My father, at the head of the table, would glance at me curiously.

"You are quiet today, Walter."

"Yes," I would say. Then, swiftly, "I am going to be an actor when I grow up."

My father would look at me with a sudden half-smile. "Maybe, Walter, you will be a great actor like your third cousin Jacob Kinder."

And I would smile back at him.

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Gifts totaling $500,000 have been received for the establishment of a Weizmann Institute of Science in Palestine for research in physical chemistry, pharmacology, chemotherapy plastics and nutrition, Edmund L. Kaufmann, president of the American committee sponsoring the project, announced.

The institute, named after Dr. Chaim Weizmann, scientist and president of the World Zionist Organization and the Jewish Agency for Palestine, is designed to help increase, through development of new industries, the capacity of Palestine to absorb great numbers of Jews who have survived the Nazi massacres in Europe. The cost is estimated at $2,000,000.

Mr. Kaufmann emphasized that no direct fund-raising campaign has been started since the project was announced last November, and that the gifts received to date have been unsolicited. A site for the institute has been selected and American and Palestine architects have already drawn the plans.

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happy because he had taken me seriously.

As the days passed, in school, at Hebrew School on Tuesday afternoons, or on the aqueduct playing, or at home doing homework or eating or sleeping, still the thought continued, coloring every action and every dream at night. Perhaps it affected the other children, too.

One day, after school, while I was playing with one of them, he stopped suddenly. "My mother knows about that man you always talk about."

"Jacob Kinder?"

"Yes, she says he is a great actor on the Yiddish stage."

"Yes. He is my third cousin. I am going to be like him."

"She says she never sees him on the Yiddish stage any more."

"No." I did not know what to say. "Well . . ." and the word rested there, hanging. A little later I went home.

My mother was in the kitchen, cooking.

"Ma. . ."

She turned to me.

"Ma. My third cousin Jacob Kinder . . ."

"Yes?"

"Milton's mother says she never sees him on the stage any more."

"No. He's getting old now, maybe. But he is a great actor."

"Yes. I am going to be like him, Ma."

She smiled at me, pleased, and took the cover off the pot of boiling chopped meat, and the steam swelled out appetizingly. Then I heard the key in the front door, and I knew my father was home from the shop.

He came into the dining-room and beamed at me.

"Walter," he said. "I got a surprise for you."

"Yeah?"

"Jacob Kinder is coming to visit us next week. He is coming next Tuesday evening. I met him in the street downtown and he remembered our relationship. We are cousins."

I felt myself grinning foolishly, happy, unable to say anything.

The next day, at school, I whispered to Milton, sitting behind me in the classroom, "Jacob Kinder is coming to see us Tuesday." He was impressed, but we could not whisper together more because the teacher was watching. At recess, though, the kids crowded round me while I spoke to them.

"He is coming to see us Tuesday. He acts in the shows. You have not heard of him, but your mother will tell you he is a great actor. I am going to be like him."

After lunch, when all the children were in the school yard waiting to go up to the classroom again, we talked about him. "He is on the Yiddish stage, my mother says," they told me so, while I nodded proudly. "My mother says she never sees him on the Yiddish stage any more, though."

"No," I said, mysteriously. I could not tell them that maybe it was because he was getting too old now. "He is coming next Tuesday night, after supper," I said. "If you stand in front of the house maybe I'll let you look at him. He is very famous."

"We'll be there," they said. Then the gong rang and we all trooped upstairs for the afternoon lessons.

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were in front of our apartment house. There were maybe thirty or forty kids there, and some of them had their older brothers and sisters along, or even their mothers and fathers. People passing by, seeing the crowd, would stop curiously.

"What's all this about?" they would ask someone.

And I, hearing the question, would hurry to the newcomer.

"My third cousin Jacob Kinder is coming to visit us tonight. Jacob Kinder, the actor." But these newcomers were mostly young, and not interested in the Yiddish stage, and the name meant nothing to them. They waited patronizingly.

And so there was a crowd in front of our house, standing there good-naturedly. While they waited I would weave through them, feeling my importance, butting into conversation whenever I heard the word "actor," or "Jacob Kinder," and telling people, "He is my third cousin. He is coming to our house to see us." Whenever I came upon some one I knew, a mother of one of the kids I played with, I would announce proudly, "I am going to be on the stage like him," and they would smile at me, wishing perhaps that their own sons were as ambitious as I. The other kids, too, would stay near me. "I am in the same class with him," they would announce proudly.

And through all, the housewives stolid and placid, gossiping: "I have not seen him in many years now. He was wonderful when I saw him, years ago. You do not see his name in the papers now, in the *Tog*, or the *Forverts*. I would hardly recognize him now, I think. So many years. He was such a handsome man. So handsome. And such a fine actor. Jacob Kinder . . . Jacob Kinder . . ."

All the time, as the sun went down and the street lights snapped on and shadows began to settle upon the street and the people, all the time the expectant mood swelled and increased, until the crowd began to be impatient.

"Where is he, your cousin?" one of the fathers would ask, me, as though anxious for the show to be over. I could not answer. And the crowd grew, more and more people mingling into it, people I did not know, unfriendly, sneering.

"He is coming," I told them when they asked, but the assurance of my voice was lost. And as each person entered the house, the whole crowd would stare at him, thinking perhaps he was the one. But they were merely people who lived in the other apartments, going inside self-consciously proud of living in a house which had such distinguished visitors, going upstairs to look down from their windows at the people below.

"Is that the one?" the cop would ask as each person entered.

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We would look each one over, the fat man from the butcher shop, or the small unshaven old man walking in calmly and without interest in this crowd he passed through, or the tired young student coming home from his soda-jerking at the corner drugstore.

I would stare at each carefully, even the ones I knew and saw every day, and then I would say, "No, he is not Jacob Kinder." I did not tell them that I had never seen Jacob Kinder, that I did not know what he looked like.

And as the darkness swept through the street the crowd became fused into a single mocking monster, defiant, impatient, rumbling. "Where is he, your Jacob Kinder? Is he really coming?" And even a few impatient voices: "Who is he anyway?" followed by an irritated answer: "He is an actor on the Yiddish stage, a great actor." And then a youthful voice: "Well, I never heard of him. What's all the excitement about, anyway?" No answer.

Dark and unfriendly the crowd was now, and I could no longer slip through it and tell people about my third cousin. Even the kids were not following me around any more. "I am going upstairs," I said, "I am going upstairs to wait for Jacob Kinder."

I swaggered into the apartment house. Our apartment was on the second floor, but I did not walk up the stairs this time. I went into

German Captives Pack Kosher Food, Like It, Too

German prisoners of war, who a few months ago were spreading Hitler's racial doctrines on the battlefields of Europe are busily engaged packing kosher food products at the J. Rokeach and Son's plant at Farmingdale near Asbury Park, N.J.

The captured Germans, quartered at Camp Dix, are transported to the plant daily in the company's trucks to help fill the manpower shortage. Harry Doob, manager of the factory, said that about half the company's personnel of thirty workers is made up of captives who have been employed under a contract with the Government. The contract has several months to run, he said.

"We've had no trouble with them since they've been here," said Mr. Doob, "and they get along fine with the rest of the workers."

The consumer destination of the food packed by the Germans for the concern, which is one of the largest producers for the Jewish trade in this country," is never discussed," Mr. Doob said. He indicated however, that despite the Nazi ideology concerning Jews, the captives had developed a considerable fondness for the Jewish food. The company packs pickles, processed tomatoes and other products.

Civilian workers in the plant found humor in the Germans' constant snatching of morsels from the containers which are labeled kosher.

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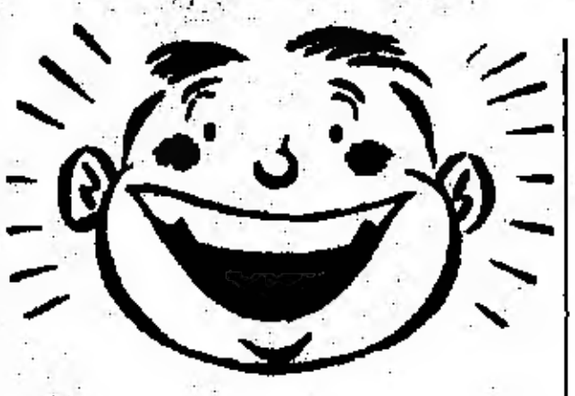

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the elevator, waiting impatiently while the operator finished the paragraph in his *Snappy Stories*. At last he came to take me up.

"Joe," I said, "Joe, was there anybody come up to our apartment, do you know, Joe?"

He was a slow thinker, and could not remember. "Well, maybe. Maybe there was. Some guy asked where you-all lived. I took him up. Yeah, maybe."

I ran to the door of our apartment, hurried inside. In the foyer I could see that the door to the parlor was open, and I raced past, quickly, glancing inside the while. My father was in there talking with another man. My third cousin Jacob Kinder. In the kitchen my mother was pouring tea into the cups and arranging on a platter the cookies she had baked. She looked up when I rushed in.

"He is here, Jacob Kinder," she said.

I nodded. I was too excited to talk.

Finally, in a whisper, I asked her, "What does he look like, Ma? Does he look like an actor? Does he look like me, maybe, a little bit, Ma?"

"Go into the dining-room and look at him through the keyhole," she said. "See for yourself."

I sneaked into the dining-room and went over to the sliding doors that opened into the parlor. They were closed now. I went over to them and stared through the keyhole.

There was no violent reaction, or anything like that, within me, when I had seen him. My head seemed to have been drained of any any feeling, and my body was stiff and not there. This was not the man I was waiting to see. This was not Jacob Kinder. This was not the great actor I was going to be like. I had vague thoughts of what he would look like: a tall, well-built man, young-old and mature, with gleaming blond hair and majestic poise, and strong masculine features. A man. A man who could do bold deeds and say strong words, who would hold your respect and win your admiration. An actor, a great actor. My third cousin Jacob Kinder.

But that man in there, he was not Jacob Kinder. He was a scrawny, sick-looking man, small, unshaven, his clothes wrinkled. And his face—it was hard, old, creased, the cheeks sunken in so that the cheekbones and nose were prominent, and he had a haggard stooped look. There were deep lines around his mouth. His eyes were passive, impersonal, as he spoke. Yet there was something to him that was different the cool, detached poise, perhaps, or the half-insolent cane with which he was swinging one leg over the other.

He was talking to my father, quickly, half-angrily.

"No," he was saying. "it is

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different now. I am old, old and useless. They don't know me any more. But they did, Saul, in the old days. Ah, I tell you, then they knew who Jacob Kinder was. Do you remember, in the old days. . . ." He stood up, his body tense and straining forward. "The black backdrop, Saul. . . . I played the Rabbi then. . . . *The Dybbuk*, that was it. . . . And I stood there, and the whole house was silent then I would raise my voice and it would echo back from the balconies. I was driving the devil out of her, Saul. . . ." His voice was loud now. "That was just before she died. . . . What was her name? I can't remember things any more. And when I spoke, everybody would lean forward. I could hear them lean forward. They wanted to hear what I would say next. And then, afterward, they would fill my dressing-room, the writers and actors and all the rest. They would crowd around me. I was Jacob Kinder then . . . That was in *The Dybbuk*. . . . It's a great play, Saul. . . I tell you, I could make them cry, or laugh, or stay as quiet as scared schoolboys. . . ."

He sat down suddenly. There was a pimple on his face, near his nose. "But it is different now. I am old. They won't take me. I have no strength, the lines do not stay with me. And they don't know me now. . . . The women, the women used to go crazy over me, I tell you. But I am different now, they would not know me. In the old days, I would walk among the people on East Broaway, and they would say, 'Look, Jacob Kinder!' And now they don't know me. The younger ones have not even heard my name. I am too old."

While he spoke I thought of the crowd outside, still waiting, surly and impatient, but still eager to see him, Jacob Kinder, the great actor. But he would not come. They would not know him even if he came. He was but a name in the old people's memories.

"No," he was saying, "it is different now. I cannot play on the stage. I am too old. Not even the bit parts, not even a line or two. I get nervous and I tremble when the time comes for me to go in front of the audience. I become frightened and I mumble my lines like a novice. You would not believe it, maybe. . . ." He looked at my father with suspicion. "You think I am lying, an old man lying about his youth. But you know it is true. Maybe you saw me then. . . . I gave you tickets. I did give you tickets, didn't I, Saul? I gave everybody tickets. They all wanted to see me." Proudly: "I could make them cry, I tell you. I could scare the wits out of them. I could make them happy or angry, just with my voice. But now . . .Now I can't even make a baby laugh at my

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funny faces. . . . I can't make anybody cry for me. . . ."

He sat back in his armchair, tired, staring down at his trousers. My father had tears in his eyes. He was embarrassed. Jerkily, he reached into his pocket and pulled out of a few bills. He was very awkward as he pushed them in Jacob Kinder's hand.

"Here, Jacob, you are my cousin," he said, his half-smile embarrassed and twisted, "here, I am not wealthy, but you need it, Jacob. I—I . . ." He did not know what to say, how to press the money on my third cousin.

Now it was the other who was at ease, confident, as though to smooth over my father's embarrassment. He took the bills, not hurriedly or graspingly, but smoothly and easily, calmly, and my father was grateful because he did not display any emotion. "Thank you, Saul," he said. And the incident was over.

Then my mother came into the dining-room and I moved away from the keyhole. I could not say anything.

My mother slid the doors open and said, "Come in, Tea is on the table." And my father and Jacob Kinder came into the dining-room.

My father noticed me hanging back near the china closet. He smiled, glad to find something that would ease his embarrassment, hide the tragedy he had been part of. He beckoned to me to come forward and be introduced.

"Jacob, this is my son Walter."

I stood there, silent and motionless.

"A fine boy he looks, Saul," said Jacob Kinder.

"Yes," my father said proudly. "My son wants to be a great actor like you some day . . ."

Jacob Kinder glanced at him quickly. Then his face was impassive again.

I was as though in a heavy sweltering dream.

"Don't you, Walter? Don't you want to be a great actor like your third cousin? Don't you, Walter?"

Suddenly my head felt as though a million matches were being struck at once inside it, and I burst out, screaming, "No . . . No, I don't want to. . . . No!" I could feel myself quivering because I was not able to express myself more forcefully, because I dared not swear. "No, I don't. I don't want to," my voice high, piercing, "by golly! I don't want to. Never. Never. . . ."

Then, while the room was filled with the electricity of my rage, tense with the strength of my fury, I rushed out.

Turning at the door, I saw Jacob Kinder standing there, stooped, beaten, staring quietly at the floor, his hands twisting.

I ran, sobbing, into my room and stood before the open window to cool my face. Downstairs, in the street, I could see the last remnants of the crowd, drifting away in little groups. I watched until the very last bystander left, moving on slowly in the darkness, and then I threw myself on the bed, sobbing again, hating the world.

This story is from The Montreal Journal.

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Patrolman Solomon Goldstein of the Snyder Avenue police station in Brooklyn, N.Y., became Patrolman Thomas Joseph Grayson by order of the Supreme Court. The change of name was recognized in departmental orders with instructions that a copy of the court order be sent to the Civil Service Commission.

Patrolman Grayson, who explained the situation to the board of registry last month, voted under his new name.

The policeman, who has been a Roman Catholic for many years, applied to the Supreme Court for permission to change his name because his son Vincent Joseph, now five years old, is going to enter the parochial school of Holy Cross Roman Catholic Church, Church Avenue and Veronica Place, Brooklyn, in February.

The boy's father foresaw that it would not be long before his schoolmates realized the oddity of having a Goldstein in their midst and he was afraid they could not resist poking fun at Joseph Vincent.

Although raised in a Jewish household, he himself found in his boyhood that most of his playmates were Catholics.

"I had no religion in me at that time," said Patrolman Grayson at his home, 2505 Tilden Avenue, Brooklyn. "You might say I respected all religions but had none of my own. I went often to church with my Catholic friends and came to like it. As I grew older I continued to go to the Catholic church and religion overtook me there. I'm a good church-goer today."

When it came to selecting a substitute for the name "Goldstein," Patrolman Grayson, who says that so far as he was concerned he would have gone on using the old name all his life, pressed his young son into service. Blindfolding the boy, he handed him a pencil and a copy of the Brooklyn telephone directory and told him to open the book and jab the pencil down on a page.

There are more than two solid pages of Goldsteins in the directory and Patrolman Grayson does not say what would have happened if young Vincent Joseph had opened the book at one of them. As it turned out, the boy missed the last Goldstein by five pages and landed on a Grayson.

"Thomas" is Patrolman Grayson's baptismal name and "Joseph" is his confirmation name, so he incorporated them in his petition to the court.

Vincent Joseph, an independent young person, is not enthusiastic about the change in name, even though he himself selected the new one.

"I'd rather go to a public school, pop," he told his father, "and keep my own name."

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To The Jewish Community

Passover Dictionary

Continued from Page Sixteen)

used at the Seder, may also have served as a pretext for them.

The real basis, however, most probably lies in the deep-seated prejudice against the Jews, which generally has little difficulty in finding an outlet. This outlet was as good as any, and seemed very appropriate for Easter time.

The Emancipation began to bring about better understanding between Jew and Christian, and though the last "public accusation" occurred as late as 1900, it is hoped that such things are matters of ancient history—at least in civilized countries.

CUP OF ELIJAH ("KOS SHEL ELIYAHU"). Jewish tradition has many legends regarding the Prophet Elijah. One is that his spirit often returns to earth to bring happy tidings or to forewarn against evil. It is in the spirit of this legend that a special cup of wine is set aside for this "visitor." At one point in the Seder, the door is opened wide for his entrance, with the greeting BARUCH HABA "Blessed be he who comes"). It is hoped that Elijah brings with him the message of Jewish redemption.

DAYENU — One of the popular songs of the Haggadah. The theme of it is the recurring thought: even if God had but freed us from Egypt and had not granted us the Torah . . . the manna . . . etc.—DAYENU! "It would have sufficed!"

DIPPING—One of the questions which a youngster asks at the Seder has to do with "the two dippings." We must confess that in this instance the question is perhaps better than the answer. At one time, the parsley is dipped into salt water; at another time the maror is dipped into haroset. The "haroset" recalls the mortar and drudgery of Egypt. The salt water may represent the water of the Red Sea and the miracle associated with it, or as someone interestingly suggested, it suggests the "tears" which Jews shed in bondage. After all, it is often the meaning we lend to a thing that really counts.

ECHOD MI YODEA — "Who knows One?" This is the beginning of a Passover song, constructed as a series of questions and answers. "Who knows two . . . three . . . etc." follow. The answers are taken from Jewish life. "God is one." "The tablets of the Decalogue are two." etc. The numbers run to thirteen.

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EGG—One of the items on the Seder dish. The egg, in its smooth roundness, is supposed to symbolize life eternal.
It also represents the free-will sacrifice (the H A G G I G A H) which visitors usually offered in the Temple (in addition to the paschal lamb).

ERBV PESACH — "The eve of Passover," or more correctly, the day preceding Passover (14th of Nisan). It is on this day that all leaven is to be burned or sold.

EXODUS—A Latin term meaning "going out." It is the name given the second of the five books of Moses, since that book deals largely with the story of how the Jews went out of Egypt.

FOUR SONS — In the Haggadah there are descriptions of four different kinds of sons, representing four attitudes toward religion.
1. The WISE (or studious) SON, who inquires and seeks to be informed.
2. THE WICKED (or skeptical) SON, who mocks at the entire service.
3. The SIMPLE SON, who is "indifferent" to the whole affair.
4. And last, HE WHO DOES NOT ASK, but waits to be told, and then acts.
This interesting presentation of four Seder characters comes from the Jerusalem Talmud (PES. 344).

HAD GADYA—A song in Aramaic, recited at the very end of the Seder Service.
The Had Gadya is an old Jewish nursery-time borrowed from a popular German ballad. Many commentators, however, both Jewish and Gentile, were not content with this prosaic origin, and proceeded to discover hidden motives in this song. Some, for a time, saw in it an allegorical expression of the old judicial principle of punishment: "an eye for an eye," etc. According to most other versions, this legend served to illustrate the [illegible] Jewish

[illegible] the Jewish people. God, the FATHER, purchased this people from Egypt by redeeming them through Moses and Aaron (the two coins of money). The CAT represents Assyria, who conquered the Northern Jewish Kingdom. The DOG is Babylonia, who conquered Assyria and Judah, the Southern King. The STICK is Persia, next in line to oppress the Jews. FIRE stands for Macedonia, or Greece. WATER is the Roman Empire; the OX—Saracens, who conquered Palestine; the SLAUGHTERER—the Cru-

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aders; the ANGEL OF DEATH —the Turks who then ruled over Palestine. And, finally, the MOST HOLY appears, as the principle of universal and eternal justice, to defend and protect the ONE ONLY KID.

In 1731 a baptized Jew published a treatise on the subject of HAD GADYA, the title of which alone contains 40 words. Others have discussed this nursery-rime as though it were a profound philosophical dissertation. In all these cases, it is not the origin itself, but the interpretation given it, which really matters.

HAGGADAH — Derived from the Hebrew verb "haged," to tell or narrate. Hence, the "text" of the story and ritual of the Seder Service. The "telling" of the story of the Exodus on Passover eve derives from the verse (EX. 13:8): "And thou shalt tell thy son in that day, saying: It is because of that which the Lord did for me when I came forth out of Egypt."

Besides containing the actual story of the exodus, the haggadah gives us an introduction to the FOUR SONS, relates incidents about certain ancient rabbis (for example that Rabbi Eliezer was got to talking with his colleagues about the exodus until there was no time left *for sleep,*) and interesting historic excerpts. The oldest edition of the Haggadah extant was printed in Italy, about 1505. Some persons have tried to collect all the editions since then. One reached 250; another got 595.

The Haggadah, as the principal religious book for the home, gave rise to many artistic illustrations (not permitted in synagogue texts). There are about 25 such designed manuscripts, some dating back to the early 14 century. The themes of these illustrations are: the preparation of matzah, scenes of the Seder Service, the Ten Plagues, and Biblical scenes. Reproductions of these are still found in many "haggadot" today.

HALLEL—*Lit.*, "PRAISE," consisting of Psalms of David. These Psalms (nos. 113, 114 in the first part of the Seder Service, and 115-118 in the second) are perhaps the oldest portion of our Haggadah ritual. Psalms 113 and 114 were sung in the Temple at the sacrifice of the Paschal Lamb. In the New Testament (Matt. 26:30 and Mark 14:26) there is reference to the singing of a hymn at the Passover supper—which undoubtedly is the Hallel.

HAMETZ—("leaven") This term, as defined by our Rabbis, includes five kinds of grain, (two of wheat and three of barley) and any products which include these as ingredients.

HAROSET—A mixture of nuts and apples and wine, in imitation of the mortar with which the Israelites were forced to make bricks in building the two cities, Pithom and Rameses, for Pharaoh. (See DIPPING).

HOL HA-MOED—The four intermediary or "week-days" of the Passover (or Solemn) Festival. These days are semi-holidays, in that all the laws of Passover apply to them but work is sometimes permitted.

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rusalem and other cities as their ancestors did some two thousand years ago.

KIDDUSH — "Sanctification" of the Sabbath or Festival over wine.
The blessing is added: "Blessed art thou, O Lord our God, King of the universe, who has kept us in life, and hast preserved us, and enabled us to reach this season."
When the Festival follows Sabbath, Habdalah ("separation") is pronounced, to distinguish between the higher sanctity of the Sabbath and that of the Festival (just as in the Temple a veil divided the Holy Court from the Holy of Holies).

KI LO NOEH—A hymn of praise—one of the latest editions to the Haggadah (15th century). It was originally recited only on the first night and "Addir Hu" only on the second. Now both are sung on both nights.
Its construction is similar to that of Addir Hu, in that it is alphabetically composed and ends in recurring refrain.

LEANING — It is traditional for the master of the house to lean on a pillow (toward the left) during the Seder Service. This is a position symbolic of freedom, since slaves were never permitted such "luxury." (This custom was perhaps borrowed from the Roman "banquets.")

LEL SHIMURIM—"The night of vigils," that memorable night in Egypt when the spirit of God "watched over" the Jewish nation to protect them from the Egyptians and the angel of death.
To this day, some Jews, somewhat naively, believe that only the night of Passover is completely free from evil "spirits". Among the Caucasian Jews, for instance, young girls are generally forbidden to appear in public, for fear of the "evil eye"—except on Passover eve. In fact, tradition is lenient even toward the reading of "Sh'ma" on this night. All this simply shows that somehow the Seder Service inspired Jews on Pesach night to feel the presence of divine protection more keenly than at any other time during the year.

MAKOT—"The Plagues," ten in number, which were visited upon Pharoah and his people for their stubbornness in refusing to let the Israelites go.
The plagues, as enumerated in the Bible, were) blood, frogs, vermin, swarms of insects, cattle disease, boils, hail, locusts, darkness and slaying of the first born.

MAROR—"Bitter herbs," reminiscent of the bitterness of life which the Israelites endured in Egypt before redemption came to them.

MATZAH — "Unleavened bread," i.e. made of dough that has not fermented.
The commandment (EX. 12:7)

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"Unleavened bread shall be eaten throughout the seven days (of Passover), and there shall not be seen any leavened bread . . . in all thy borders," follows upon the narrative which is its explanation. (EX. 12:33-34 "And the Egyptians were urgent upon the people, to send them out of the land in haste . . . And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders."

At the Seder Services, three MATZOT (in three layers) are wrapped in a napkin and placed on the Seder dish. These represent the three classes of Jews: the KOHANIM (the priests who offered the sacrifices in the Temple, or their descendants) the LEVITES (who conducted the services in the Temple, or their descendants) and the ISRAELITES (the remaining masses of Jews, the laymen).

Matzah was the original form of bread, before leavening processes were discovered to make it more palatable. The poor, however, usually could not afford to wait for bread to leaven (or could not afford to buy it) and therefore ate matzah. It had thus come to be known, (DEUT. 16:3) as "lechem oni" (the bread of the poor, or the bread of affliction.) Matzah was also, of necessity, used in time of extreme haste, as when Abraham prepared a "bite" for the angels (GEN. 18:6) or when the witch of Endor prepared some food for Saul (2 SAM. 28:24).

The original form of Matzah was round, which is the natural shape assumed by the dough when rolled. But with the invention of machinery, it was made square, since that proved to be a faster method—the basic principle in the baking of matzoh being "speed", to prevent fermentation. The perforations in the matzah are also for the purpose of preventing the rising of the dough.

MATZAH SH'MURAH—(strictly observed matzah"). The very pious are not content with merely baking the matzah in the prescribed manner, but insist on having the grain itself watched during the harvesting and milling that it be not dampened or leavened. Some compromise by having the "Sh'murah Matzah" at least for the Seder night.

MECHIRAT HAMETZ—"selling of leaven." The Biblical injuction is that "no leaven shall be seen or found in your possession" during Passover. To accept the literal, surface meaning of this command would imply that one must dispose of all his pastry, flour, sugar, etc., for that full week. Imagine what

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have that would leave it in the baker, manufacturer, wholesaler, or in any ordinary household. The Rabbis, well realizing that, reasoned that this cannot be the interpretation of the verse. Said they: the verse prohibits only such leaven as is in "your (namely Jewish) possession". Hence, if it is sold to a Gentile, the prohibition no longer obtains. This, then, became the prevalent practice, though usually with the stipulation (or tacit understanding) that the Gentile "sell it back" after Pesach.

Since, however, it is much to cumbersome for each Jew to perform such transactions individually, the next step was to empower one person—usually the rabbi—to act as agent for the entire community. Then naturally all the "hametz" could not actually and seriously be sold, so it became what is known as a "legal fiction".

MO'OT HITTIM — (Literally, "wheat money"). Before Passover it is obligatory upon every Jew who can afford it to contribute money to a fund out of which matzah and other Passover necessities are provided for the poor and needy. This fund is known as MO'OT HITTIM, since originally each family baked its own matzah, and all that was supplied was the "wheat".

MOSES—The "hero" of Passover history, who somewhat unfairly has been overlooked in the praises of the Haggadah. Our ancestors, in their intense and admirable devotion to God, sometimes tended to underestimate man's cooperation.

NISAN—The first month of the year according to the Bible, in its account of the holidays, but the seventh month in our present-day calendar. Passover extends from the 15th to the 22nd of this month.

OMER — ("sheaf", or a certain measure). Lev. 23:10,11 reads: "when ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first-fruits of your harvest unto the priest. And he shall wave the sheaf (a wave-offering) before the Lord, to be accepted for you; on the morrow after the Sabbath the priest shall wave it." The Israelites were forbidden to eat of the newly harvested grain till they had brought the "omer". From that day they were to count seven full weeks, or 49 days, the fiftieth day being Shabuot (lit. "weeks") or the Feast of Pentecost, (in Greek, fifty). Though the bringing of the omer necessarily ceased with the destruction of the Temple, the "counting" still continued. These days are called the days of SFIRA (counting). According to the rabbis, the omer was to be brought on the 16th of Nisan, that is, the "morrow after the Passover Feast." The Karaites (a dissenting faction among the Jews, who insisted on a literal interpretation of the Bible) said that "morrow after the Sabbath" meant Sunday. This was also the interpretation of Christians who tried to associate it with Easter Sunday.

PASSOVER—One of three major Pilgrimage Festivals of the year —PESACH, SHABUOTS and SUKKOT. EX. 23:17 reads: "Three times in the year all thy males shall appear before the Lord God."

Pilgrimages were therefore made to the Temple by all male Israelites to celebrate these occasions. (See HOL HA-MOED.) Passover, however, enjoyed the distinction of marking the birth of a nation. In addition, the sacrifice of the paschal lamb was an event in itself.

Passover is variously known as PESACH, HAG HA-MATZOT (The Feast of Unleavened Bread) and ZMAN HERUSE-NU (The Season of our Liberation.) A word as to the physical forms of this Festival. One need not look far nor seek long to discover that Passover is a "strict" holiday. Joseph Caro, author of the Shulhan Aruk (code of traditional laws and customs) provided 68 sections of law pertaining to Passover (with 238 sub-divisions)—to say nothing of subsequent elaborations. To illustrate, the original general prohibition against the use of leaven led to such intensive laws as BITU HAMETZ, the complete destruction of every trace of it through "searching, buring, and selling," also HAGALAH, the thorough "cleaning" of all dishes and untensils that ever came into contact with leaven. This led to the practice of introducing a completely new set of dishes.

Furthermore, there are some SYMBOLS in connection with this holiday than with perhaps all other holidays put together. Why all these details? The answer seems to be that, aside from the fact that each law and symbol may have its particular reason, the importance of this festival as a whole so impressed itself upon the minds of our sages and succeeding generations that they instituted every conceivable means of preserving it. If one stops to consider the sincere spiritual and sentimental attachment that Jews of all time—even renegades—had for Pesach and the Seder, one begins to appreciate the wisdom of insight our ancestors possessed. They wanted to preserve Passover at all costs, because to them Passover stood for SALVATION, HOPE and FREE-

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DOM. If it means the same or the like to us, we, too, will continue to preserve it—joyfully.

PESACH—From the Hebrew root, meaning "to pass over," "to spare." This word designates both the "paschal lamb" and the holiday—Passover—upon which that lamb was sacrificed.
The holiday is called "pass-over" in commemoration of the final miracle in Egypt, when the angel of death slew every first-born among the Egyptians, but passed over the houses of the Israelites.

PESACHIM—Name of a Talmudic treatise, which deals with laws of hametz, matzoh, the Paschal lamb, work on Passover, order of Haggadah, etc.

PESACH SHENI — "Second Pesach" also called "Pesach Katan" (small Passover). During Temple days, the Passover sacrifice could be offered only by those who were ritually "clean". If, however, one were "unclean" (having touched a dead body etc.) or absent from Jerusalem during the regular Pesach, then he could bring his sacrifice at the "second Passover" on the 14th of Iyar (the following month). It was a special postponement for emergency cases.

SAMARITANS—To this very day the Samaritans (a small handful of half-Jews in Nablus, formerly Shechem, Palestine) still sacrifice the paschal lamb as it was done in Temple times.
They select a number of lambs and take them to Mt. Gerizim (their Temple Mount). Those who officiate are dressed in priestly garments. Tents are pitched, and fires are started.
At sunset the sacrifices take place. The lambs are slaughtered and then roasted over an open fire. A short service follows, and each family proceeds to eat his own portion in great haste (in imitation of the first Passover in Egypt when the Jews "rushed" to leave). After the meal, the bones and remains are carefully assembled and thrown into the fire so that nothing remains on the morrow (thus prescribed in the Bible).
An elaborate description, with illustrations, of the Samaritan sacrifice can be found in the Jan. 1920 issue of the National Geographic Magazine.

SEDER — Literally "order": the "order of service." It is the term used to denote the home service on the first and second nights of Passover. The Seder Service is very difficult to describe, since it is a conglomeration of many elements. Perhaps it is for that very reason that it has left its impression upon every generation, and never fails to inspire.
On the other hand, there is always the danger of taking its various elements too literally. It then loses its symbolic beauty.
The Seder may be characterized as a hurried and haphazard trip through Jewish history by way of the Haggadah—a panoramic cross-section of Jewish life.
We start in Egypt. The Haggadah tells us that "in every generation every Jew should try to visualize himself as if he were actually there." Well, then, we taste the "maror" and, with an unpleasant grimace, momentarily experience the cruel bitterness of Egyptian taskmasters. A bite of matzoh, and we hasten to freedom!
Sadly we reflect that "in every generation men arise to annihilate us," but holding the cup high we feel assured that "God will deliver us from their hands."
We recall that as far back as Jacob, Laban tried to deceive and oppress him. But we also remember "on this night" that there were many dark nights in Jewish history, and think, as to the death of the "Angel of Death" by night, salvation came with the dawn.
We look up from the Haggadah for a moment and, closing our eyes, see the Marranos of Spain

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conducting a Seder in their cellars. Our mind's eye spends over Europe—Germany, France, England, Italy . . . down through the centuries—the Crusades, the Middle Ages, the Inquisition . . . and shudders when it sees the BLOOD ACCUSATION smeared all over.

Quickly, we turn to the Haggadah and burst forth into HALLEL, "praise"—the same Hallel sung some twenty centuries ago in the Temple, and by David — a millenium before that! Praise —for what? For the courage of have lived through it all, to proclaim to mankind—now as then —the message and the plea of FREEDOM. Praise — for the deathless hope that Hallel will yet again be sung in a Temple in Jerusalem!

S'FIRAH—"counting," or S'FIRAT HA-OMER, "the counting of the days of omer." (see OMER).

SHABBAT HA-GODOL — "The Great Sabbath." Name given to the Sabbath preceding Passover. Numerous explanations are given for the adjective "great."

1. Because of the miracle spoken of in the Midrash, supposed to have taken place on the historic Sabbath before the Exodus. (10th of Nisan).

According to that account the Egyptians found themselves helpless to defend the "lamb," a deity of theirs, from its sacrificial slaughtering by the Israelites.

2. Because on this Sabbath there is generally a "great," i.e. "long" service in the synagogue, owing to the special sermon or lecture of the rabbi, dealing with laws of Passover.

3. Because in the Haftorah for that Sabbath there is the verse (Mal. 3:23) which speaks of the GREAT day of the Lord: "Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the Lord."

4. One authority believes that the word HA-GADOL is a corruption of the word HAGGADAH, and that the Sabbath is so named because the Haggadah should then be read.

5. Leopold Zunz, a historian, traces this designation to Christian origin, since the Church Fathers used to call the Saturday before Easter Sunday "great."

TA'ANIT B'HORIM—"The fast of the first-born." The first born male in many an orthodox home fasts on Erev (day before) Pesach, as a manifestation of devotion and gratitude to God for having spared the first-born among the Jews in Egypt.

Z'ROA—Roasted shankbone, placed on the Seder dish, reminiscent of the paschal lamb sacrificed in Egypt, and in the days of the Temple.

This article is from the Jewish Youth Journal.

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JEWISH GUERRILLAS

(Continued from Page Fifty-Three)

where he had placed the mine. The engine hadn't reached it yet . . . but it was coming closer, closer . . .

Then the three friends hugged each other as earth and metal shot into the air. . . .

Thirteen carloads of ammunition and many German soldiers en route to Polotsk were blown to bits. It was one of the first acts of sabotage in the Vilnius district, and to this day no one except a few members of the underground organization in Vilnius knows that it was carried out by three youngsters of the Vilnius ghetto with a mine produced in a basement at No. 31 German street.

From the peasants summoned next morning to collect the dead, we learned they had counted about 200 German soldiers killed in the wreck. They had also picked up many pistols and rifles and large quantities of ammunition. In the fall the guerrillas got all these weapons from the peasants and used them against the Germans.

THE PARAMOUNT PROBLEM

(Continued from Page Fifty-Six)

ernment participation in economic life means that an increasing number of Jews will come to depend upon opportunities in government service and large corporations. This, of course, raises the very important question mentioned at the beginning of this article; namely, the problem of safeguarding the political and legal equality and the free access to economic opportunity. Fortunately, the democratic traditions of our government and the safeguards embodied in the civil service laws assure a substantial measure of fair employment practices in government service. On the whole, Jewish applicants have fared well in dealing with government agencies. But it is no secret that many big corporations pursue a policy of discrimination which bars thousands of Jews from from offering their skills and services to the great American public.

The problem that faces American Jewry is thus not one of drastic occupational restratification. By and large, the economic functions performed by Jews now will be needed in the post-war period. Regardless of form of government and type of industrialization, American economy will require distributors, industrial workers, clerical and professional workers of all kinds. What may change is not so much the functions as the institutional form under which some of these functions may be performed. The independent grocer may find himself displaced by the chain. The function of distributing food will remain essentially the same although the grocery owner will now perform his function behind the counter of a chain unit. The practice of the private physician may be displaced by a socialized clinic; but the physician will still continue to prescribe for human ills, albeit as a public employee.

The paramount problem confronting American Jewry is to keep the access to these growing outlets of economic activity and services of employment free from political, racial and religious discrimination. The discovery of ways and means of effecting that freedom of opportunity is one of the most challenging tasks facing Jewish as well as non-Jewish leadership in the era of post-war reconstruction.

This article is from The Jewish Center.

Montreal Births

Born, to Mr. and Mrs. M. Goldberg, of Chicago, Ill., a daughter, Jane, on February 12; granddaughter of Mr. and Mrs. Saul J. Levin, Decarie Boulevard.

Born, to Mr. and Mrs. Al. Bronson (nee Sylvia Caplan), Hutchison Street, a son, Stanley, at the Jewish General Hospital, on March 7; grandson of Mr. and Mrs. H. Caplan, Hutchison Street; and of Mrs. L. Bronson, Esplanade Avenue; great-grandson of Mr. and Mrs. S. Caplan, Clark Street. Godparents are Mr. and Mrs. M. Steeris, Laurier Avenue West.

Born, to Cantor and Mrs. W. Sauler (nee Edythe Margolis, formerly of New York), Park Avenue, a daughter, Claudia, at the Beth Israel Hospital, in New York, on Tuesday, March 6; granddaughter of Mr. and Mrs. S. Margolis, of New York; and of Mrs. G. Sauler, of Poland.

Born, to Mr. and Mrs. L. H. Abramovitch (nee Fay Rohr), Bernard Avenue, a daughter, Nyssa,

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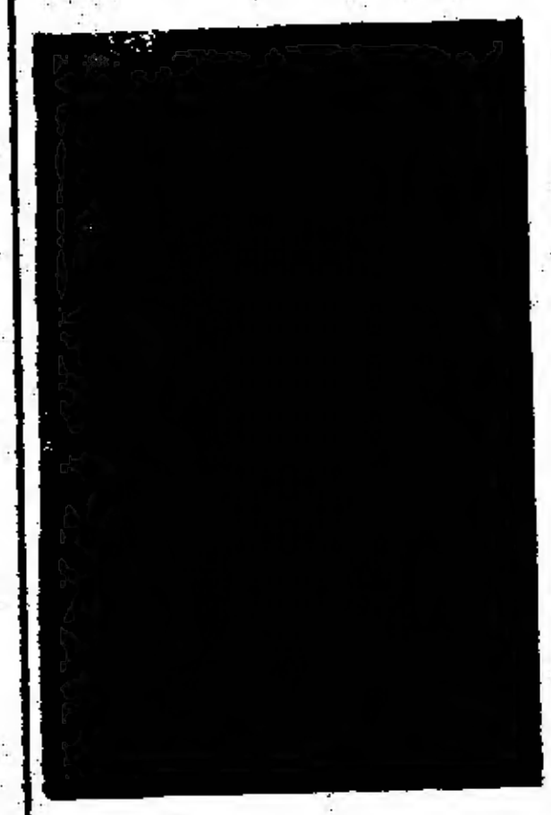

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Born, to Mr. and Mrs. Manny Finkelstein (nee Claire Rabinovitch), Bernard Avenue, a son, Norman, brother of Sheila, at the Jewish General Hospital, on March 7. Grandparents are Mr. and Mrs. M. Rabinovitch, Hutchison Street; and Mr. and Mrs. S. Finkelstein, Bloomfield Avenue; great-grandparents are Mrs. N. Finkelstein, de l'Epee Avenue; and Mr. and Mrs. Z. Chesnan, Bloomfield Avenue. Godparents are Mr. and Mrs. S. Bloomberg, de l'Epee Avenue.

Born, to Mr. and Mrs. I. Kogan (nee Betty Polansky), Hutchison Street, a son, Harold, brother of Frances, at the Jewish General Hospital, on March 11. Grandparents are Mr. and Mrs. J. Polansky, Hutchison Street, who are the godparents; and Mr. and Mrs. B. Kogan, Colonial Avenue.

Born, to Mr. and Mrs. Moe Bonder (nee Lily Ihnman), 4646 Park Avenue, a son, Gary, at the Jewish General Hospital, on February 17. Grandparents are Mr. and Mrs. L. Bonder, Lajoie Avenue, and Mr. and Mrs. Allan Ihnman, Jeanne Mance Street; great-grandparent is Mrs. B. Goldberg, Jeanne Mance Street. Godparents are Mr. and Mrs. H. Miller, Willowdale Avenue.

Born, to Mr. and Mrs. Abe Green (nee Florence Abramovitch (Abrams)) 5169 St. Lawrence Boulevard, at the Jewish General Hospital, on February 28, a daughter, Eleanor, granddaughter of Mrs. M. Green, 3946 Clark Street; and of Mr. and Mrs. N. Abramovitch, 5169 St. Lawrence Boulevard; and great-granddaughter of Mrs. A. Abramovitch, 5655 St. Urbain Street.

Born, to Mr. and Mrs. Jack Mazur (nee Goldye Lazmer, Hutchison Street, at the Jewish General Hospital, on February 25, a son, William Frederick, brother of Louise; grandson of Mr. and Mrs. M. Lazmer, Hutchison Street; and of Mrs. E. Mazur, St. Urbain Street, and the late L. Mazur.

Born, to Mr. and Mrs. Harold Shapiro (nee Betty Stewart), Grosvenor Avenue, at the Royal Victoria Hospital, on March 1, a daughter, Judith Ann.

Born, to Mr. and Mrs. Hyman Covet (nee Gertrude Spector), Park Avenue, at the Jewish General Hospital, on March 5, a daughter, Carole, sister of Gloria.

Born, to Mr. and Mrs. Jack Oberfeld (nee Ann Weiner), 6116 Durocher Avenue, at the Jewish General Hospital, on March 4, a son, Harvey Irving; grandson of Mr. and Mrs. S. Weiner, Durocher Avenue; and of Mrs. M. Oberfeld, Rivard Street, and the late D. Oberfeld. Godparents are Miss Esther Hendeley, Van Horne Avenue, and Mac Weiner, Durocher Avenue.

Born, to Mr. and Mrs. Frank Dolansky (nee Marlie Lazarovitch), 3699 Lawler Avenue West, at the Royal Victoria Hospital, on March 2, a son, Bernard Hyman; grandson of Mr. and Mrs. J. Lazarovitch, Esplanade Avenue; and of Mrs. F. Dolansky, Jeanne Mance Street, and the late F. Dolansky. The godparents are Mr. and Mrs. I. Sakolow, Park Avenue.

Born, to Mr. and Mrs. Simon Rosenthal (nee Sunia Krupp), 2550 Van Horne Avenue, at the Jewish General Hospital, on March 2, a son; grandson of Mr. and Mrs. Leon Rosenthal, St. Joseph Boulevard West; and of Mrs. B. Krupp, Pratt Avenue, and the late Harry Krupp.

Born, to Mr. and Mrs. William Barish (nee Sara Shenkman, of Timmins, Ont.), 201 St. Joseph Boulevard West, at the Jewish General Hospital, on March 2, a son.

Born, to Mr. and Mrs. Theodore Nadel (nee Brina Yaffe), Willowdale Avenue, at the Jewish General Hospital, on March 3, a daughter, Lila Joyce, sister of Peggy and Martin; granddaughter of Mrs. N. Yaffe, 3904 Willowdale Avenue, and the late B. Yaffe; and of the late Mr. and Mrs. M. Nadel, of Lithuania.

Born, to Mr. and Mrs. Morris Lann (nee Gloria Isaif), St. Lawrence Boulevard, a son, Jeffrey, brother of Sandra at the Jewish General Hospital, on March 6;

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Mr. and Mrs. N. Gitter, Melton Crescent Avenue, announce the engagement of their daughter, Evelyn Enid, to Saul Tarnofsky, son of Mrs. B. Tarnofsky, St. Joseph Boulevard West, and the late H. Tarnofsky, the marriage to take place in the early fall.

Mr. and Mrs. Max Sloam, 3016 de Bullion Street, announce the engagement of their eldest daughter, Shirley, to L.A.C. Carl Grekin, R.C.A.F., son of A. Grekin, 5007 St. Urbain Street, and the late Mrs. Grekin. L.A.C. Grekin is stationed at Picton, Ont.

Mr. and Mrs. Jacob Deitcher, 297 Querbes Avenue announce the engagement of their eldest daughter, Maytie, to Sgt. Samuel Lowa, elder son of Mr. and Mrs. Mee Lowa, St. Urbain Street. Miss Deitcher is a graduate of the Macdonald College School for Teachers. Sgt. Lowa has been a member of the Canadian Dental Corps since 1942.

The engagement of Miss Lily Moreyne, daughter of Mrs. Dolly Moreyne, 120 Prince Arthur Street West, and the late M. Moreyne, to Harry Finkelstein, son of Mrs. Fannie Finkelstein, Chamypagneur Avenue, and the late S. Finkelstein. Mr. Finkelstein is a graduate of McGill University, holding B. Sc., and B. Com. degrees.

The engagement of Dorothy, daughter of Mrs. R. Koff, of New York, and the late H. Koff, to Dr. Jack Eisenstat, of New York, eldest son of Mr. and Mrs. L. Eisenstat, 1266 Lajoie Avenue, is announced. Dr. Eisenstat is a graduate in dentistry of McGill University.

DEATHS

Aaron Telisman, aged sixty-five died on Friday, March 16. He is survived by his wife, Mrs. Clara Telisman; two daughters, Mrs. M. Burshtyn (Molly), and Mrs. Harry Epstein (Pearl); two sons, Isadore and Ben.; nine grandchildren, William and Pearl Telisman, Joyce and Lawrence Telisman, Ruth, Peter, and Irving Burshtyn, and Murray and Seymour Epstein. Funeral took place from Paperman's, Rabbi A. H. Hershorn officiating. Burial was in Hungarian Sick Benefit cemetery. Shiva was at the home of his daughter, Mrs. M. Burshtyn, 5379 Park Avenue.

Card Of Thanks

Mrs. W. Miller and family wish to thank their many friends and relatives for the kindness shown to them on their recent bereavement.

IN MEMORIAM

GOLICK—In loving memory of our dear son and brother, Jack, who passed away the first day of Chalmond Pesach, 1936. Beautiful memories are all that are left of one we loved and will never forget. Sadly missed by Mother, Dad, and sister.

In loving memory of our dear devoted mother and sister, Mrs. Clara Shapiro, who passed away, March 28, 1952. Always in our thoughts and sadly missed by all the family.

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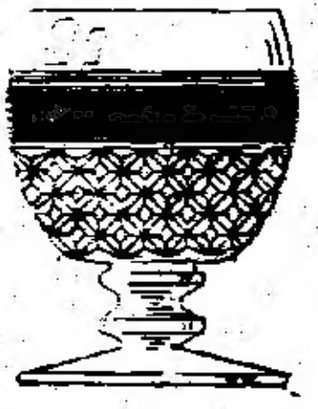

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Social Notes—Montreal

Mrs. and Mrs. Abe Bronfman, Westmount Avenue, have been spending some time in Florida.

Mr. and Mrs. Arthur Simon, Kitchener Avenue, are in Chicago, Ill., visiting relatives.

Miss Estelle Lipsey, Sherbrooke Street West, was in Ste. Agathe.

Mr. and Mrs. Samuel Hart, Cote des Neiges Road, left for New York, and Atlantic City, N.J.

Mrs. Bernard M. Lande, Belvedere Place, is in Florida.

Mr. and Mrs. M. Fine, Victoria Avenue, returned from Ivry.

Mrs. A. L. Gittleson, Dorchester Street West, returned from New York where she spent several weeks visiting her daughter, Mrs. Gertrude Gross.

Mrs. A. A. Snyder, of Denver, Col., is visiting her brother-in-law and sister, Mr. and Mrs. J. Lewinson, Sherbrooke Street West.

Flt. Lt. Arnold Rothschild, R.C.A.F., of Toronto, will take up residence in Montreal, having received an honorable discharge from the service.

Mrs. Herbert Myers, Redfern Avenue, returned from Miami Beach, Florida, where she visited her grandmother, Mrs. Sarah Fischel.

Mrs. N. Proctor, Victoria Avenue, is spending a week at Four Season's Lodge, Ste. Agathe.

Miss Marilyn Matta, Western Avenue, was at Four Season's Lodge, Ste. Agathe.

Miss Ruth Gherman, of White Plains, N.J., will be in this weekend to spend the Passover holidays with her parents, Mr. and Mrs. J. Gherman, Queen Mary Road.

Miss Elika Spector, Grey Avenue, returned from Four Season's Lodge, Ste. Agathe.

Mr. and Mrs. S. H. Shalinsky and daughter, Miss Grace Shalinsky, 4405 Marcil Avenue, returned from the Laurentians.

Mr. and Mrs. B. Shapiro, Cote St. Luc Road, returned from Miami, Florida.

Mrs. John Milstock and daughter, Annette, Grenier Avenue, are spending a holiday in New York.

Mrs. S. J. Levin, Decarie Boulevard, returned from Chicago, Ill., where she visited her son-in-law and daughter, Mr. and Mrs. M. Goldberg.

Mr. and Mrs. J. Roston, Lacombe Avenue, are at Ivry for a few days.

Mrs. M. Leon, Cote St. Luc Road, is in Washington, D.C., visiting her son-in-law and daughter, Dr. and Mrs. J. Lefcourt.

Mr. and Mrs. S. H. Shalinsky, 4405 Marcil Avenue, celebrated their twenty-fifth wedding anniversary at a buffet supper with sixty guests.

Mr. and Mrs. Gabriel Danziger, 5235 Cote St. Luc Road, entertained one hundred and seventy-five guests at a dinner party, at the Mount Royal Hotel, in honor of the bar-mitzvah of their son, Robert, Mrs. Danziger received, wearing a gown of blue moire, trimmed in black, and a blue hat. The head table was centred with spring flowers.

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Lt. and Mrs. Cedric Rothschild, Willowdale Avenue, are spending a week in Ste. Agathe.

S. Stattner, formerly of 5328 Jeanne Mance Street, now of 4616 Harvard Avenue, spent two months in Miami Beach, Florida.

Dr. Manuel N. Fineman, of Ottawa, Ont., formerly of Montreal, visited his uncle and aunt, Lieut. Commander and Mrs. S. S. Berlin, of Toronto, Ont.

Word has been received of the promotion overseas of Company Quartermaster Sergeant Sol. Rosen to the rank of Company Sergeant Major C.S.M. Rosen, the son of Mr. and Mrs. N. Rosen, 4500 Jeanne Mance Street, has been overseas for nearly three years.

Misses Goldie E. Goldman, Esplanade Avenue, and Gertrude Toulch, Waverley Street, have returned home after spending a month in New York. Miss Toulch spent several days in Fall River, Mass., visiting Mr. and Mrs. I. Ginsberg and daughter, Florence.

Mr. and Mrs. Ben. Udashkin and son, Gerald, Villeneuve Street, West, returned from New York, where they spent two weeks visiting their cousins, Mr. and Mrs. M. Friden.

Mr. and Mrs. David Abelson, Decelles Avenue, returned from a trip to New York.

Mrs. Abraham Halpert, 5414 Clark Street, returned after spending the winter in Miami Beach, Florida; and Philadelphia, Pa.

Miss Sarah Rosen, St. Urbain Street, entertained at luncheon for six, in honor of Miss Betty Shatzman, St. Joseph Boulevard West, to celebrate her recovery from a recent illness.

Miss Edith Aronoff entertained at a social and card party at the home of her aunt, Mrs. C. Lazare, 4823 Jeanne Mance Street. Mrs. Harry Abramovitch, spoke, and was thanked by Miss Molly Schlossberg. There were thirty guests.

Mr. and Mrs. Paul Goodman, Esplanade Avenue, entertained twenty guests at dinner for Mr. and Mrs. Louis Shatzman, St. Joseph Boulevard West, in honor of Mrs. Shatzman's recent recovery from illness.

Those who entertained for Miss Shirley Smith, a bride-elect of May 20, fiancee of Moe Brown, were: her fiance's mother, Mrs. M. Brown, tea presentation of a cheque; her sister, Miss Lucy Smith, tea presentation of a cheque, at the Queen's Hotel; and Miss Goldie Pap, Jeanne Mance Street, tea presentation of a pair of crystal and sterling candlesticks.

Mr. and Mrs. Samuel Kahn, 64 Joyce Avenue, entertained at a family dinner in honor of the sixtieth wedding anniversary of the latter's parents, Mr. and Mrs. P. Goldblatt. The table was centred with spring flowers. Present from out-of-town were: Dr. Harry Goldblatt, of Cleveland, Ohio, a son of the honored guests; Mrs. Goldblatt's sister, Mrs. Fanny S. Zeave, of New York; Mrs. Edwin J. Edwards, of New York; and Mrs. Moe Cohen, of Vancouver, B.C., formerly of Montreal.

Miss Ida Abramson, de Bulion Street, entertained in honor of Miss Eva Borshy, a bride-elect of March 25, fiancee of Samuel Anette, those present being: Mesdames I. J. Abramson, Ben. Cohen, Joseph Leberman, Ben. Borshy, Misses Tillie Penna, Sadye Cohen, Bessie Weiss, Reva Moses, Sylvia Zarovitch, and Ida Marks. The honoree was presented with a table lamp.

Entertaining for Mrs. Harry Greenleif, of New Jersey, formerly Miss Ada Gordon, of Montreal, were: Mrs. H. Gordon, at luncheon at El Morocco; Mrs. E. Reich, tea at Queen's Hotel; Mrs. William Berlin, tea presentation at Eaton's; Mr. and Mrs. Leon Harris, evening presentation; and Mrs. Frank Solomon, theatre presentation.

Mrs. Jacob Deitcher, 287 Querbes Avenue, entertained about one hundred and fifty guests at a luncheon presentation at Adath Israel Synagogue, in honor of her daughter, Maytie, fiancee of Sgt. Samuel Loun. Miss Deitcher was also presented with a cheque from her grandmother, Mrs. L. Yevzeroff.

Mrs. H. Musicant, Esplanade Avenue, entertained ten guests at a tea at Eaton's in honor of Miss Sylvia Staviss, a bride-elect of May 27, fiancee of David Segal. The hostess wore a black crepe dress, trimmed with sequins, black accessories, and a corsage of red and white roses. The honoree wore a blue and black print jersey dress, black accessories, and a corsage of pink carnations. She was presented with a china cake plate.

A double surprise party was given by Mrs. Sidney Ronald White, Park Avenue, in honor of her husband's birthday, and the twenty-eighth wedding anniversary of her parents, Mr. and Mrs.

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Intore Dunkum. About [illegible] guests were present. Mr. [illegible] was presented with a sterling silver engraved Kiddush cup, and Mr. and Mrs. Dunkum, with a china flower pot and flower basket.

Miss Nona Ruthen entertained fifteen guests at tea, at the Queen's Hotel, for Mrs. Harry Kappa, formerly Miss Edith Wine, who was married on March 11; and Miss Sarah Dashotsky, bride-elect of May 30, fiancee of M. Jacobson. The guests were: Mesdames M. Brenhouse, I. Tuttelbaum, A. Wene; Misses Sarah Blumenthal, Edith Gurman, Frada Abramson, Rita Miller, Rita Gartenme, Betty Simon, Ettie Katz, Rose Jacobson, and Ida Katofsky. The honorees were presented with perfume sets.

Mr. and Mrs. M. Reisher, 4887 Rivard Street, entertained at a party for their daughter, Goldie, who was seventeen years old. Present were: her sister and brother, Shirley and Michael; and Ruth Goodman, Ettie Romanek, Celia Bierbrier, Edith Pecarve, Tillie Nemtin, Bernice Greenberg, Ida Novick; and David Weinstein, Hyman Novak, Nathan Latofsky, Stanley Mayoff, Ted Bradberry, Melvyn Gilman, and Morton Weiner. Goldie wore a blue crepe dress, and red and white roses. The birthday cake was white, trimmed with pink, and red candles, with an inscription reading, "Happy Birthday, Goldie". Goldie's two brothers, L.A.C. Hyman Reisher, R.C.A.F., who is stationed in London, England; and Sgmn. Reuben Reisher, who is stationed at Prince Albert, Sask., were unable to be present.

Montreal Meetings

● COUNCIL of Jewish Women new members are: Mesdames P. Abelson, A. Appleby, M. Arnovitz, E. Baron, H. Baker, D. Barm, H. Bolinsky, W. Berlin, J. Berenson, A. Birnman, B. Bloomfield, S. Blumenthal, G. Brock, K. Barnett, J. Cohen, B. Cohen, R. Diner, M. Esar, S. Eisman, P. Fels, H. Filler, J. Finsberg, H. H. Finestone, R. Fischel, H. Fishman, J. Friedman, I. Germain, R. Goldberg, A. Gould, M. R. Greenspoon, S. B. Held, C. D. Hyman, L. King, M. Kirsch, S. Kugler, A. Lauria, H. Lauria, A. Levin, L. Liverman, H. Lewinson, S. Lubwick, J. Lobel, M. Lupovitch, L. Neimer, F. Nobel, J. Notkin, O. Nutik, R. Poppelbaum, M. Pasher, M. Pearl, B. Penner, A. Perchanock, E. Rabinovitch, G. Rauch, M. H. Resnick, S. Rubin, H. Rubinovitch, J. Rudner, S. Rusk, L. Sherwin, J. C. Schwartzman, M. Siebel, H. Simons, I. Solomon, M. G. Solomon, A. Strasberg, J. Taylor, H. Vinaberg, N. Warner, A. Weintraub, H. Wolfe.

● CANADIAN Jewish Congress: 1,834 parcels have been sent from Montreal to servicemen overseas in the shipment recently transmitted, according to Mrs. L. Engelberg, chairman of the Comfort Box Division of the Women's War Efforts Committee, but unless the full cooperation of individuals and organizations is received, this program will have to be discontinued. For $18 they can insure the monthly receipt of either cigarettes

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4 Pkgs. Chewing Gum	1 Pkg. Cloves
1 Pkg. Fancy Biscuits	2 Cans Sardines

[illegible] Mrs. Gill Platow [illegible] Mrs. L. Phillips, Chairman of the Committee, Wellington 2003 or Mrs. Engelberg, Ca. 1941.

● KENAL Yeshuria Sisterhood met at the home of Mrs. B. Miller, 1101 Laurier Avenue West, Mrs. P. Rosenberg presiding. M. Miller son of Mrs. B. Miller, donated $10 in thanksgiving for his wife's return to health after a serious illness.

● INDEPENDENT Hebrew Sick Benefit Association annual banquet, at the Bucharest, had H. H. Kilger, first vice-president, as toastmaster. Mrs. B. Sigler, honorary vice-president, presented Mrs. J. Schneiderman, and Mrs. J. Bean, president of the Ladies Auxiliary, with flowers. Mrs. J. Bean presented Mrs. F. Beins, treasurer, with a gift. Mrs. B. Weald gave the benedictions, which were read by Mrs. H. Miller. Bingo, in which $19.25, The Ladies Auxiliary donated $40 to Passover Relief Fund.

● Mesdames H. Cooper, C. Williams, and P. Greenspan gave a tea for the Bora Society.

● YOUNG WOMEN'S Misrachi: At a luncheon given by Mrs. Jacob Dutcher, 307 Querbes Avenue, at Adath Israel Synagogue, in honor of her daughter, Martin, fiancee of Sgt. Samuel Lone, Miss Dutcher was presented with five trees in Palestine, by Mrs. M. Stern, president, for the organization.

● NORTH END Vilhomirer Ladies Auxiliary: At a bridge at the home of Mrs. N. Chilaig, 5674 Clark Street, raffles donated by Mesdames L. Shagass and H. Buchner, were won by Mesdames S. Shaffer and M. Yudelson. Gerald Chilaig assisted in serving. Mrs. M. Kirsch, president, thanked the hostess. $50 was allocated to Red Cross.

● At a card party given by Miss Edith Aronoff, at the home of her aunt, Mrs. C. Lazare, 4023 Jeanne Mance Street, $40 was collected for Youth Aliyah of the Zionist Organization.

● WOMEN'S AUXILIARY of the Jewish General Hospital, in their campaign for the building of the Nurses' Home and Training School, will make returns as soon as possible on the drawing for the mink coat which was donated by Holt, Renfrew & Co., Ltd. The following have contributed $25 or over: Mesdames A. Bronfman, Sr., S. Bronfman, Alton Goldbloom, B. Colomb, Miss Frances Kellert, Mrs. H. Segall, Mrs. H. Bronfman, M. A. Levy, Lady Henriette H. Dorin, Mesdames A. L. Matheson, M. Lapovich, S. Leopold, F. Leopold, I. Sydney Isaacs, S. C. Arnstoff, R. Bluestone, A. Bronfman, Jr., H. Lewtas, A. H. Jacoby, Miss Mona Bronfman, Mesdames I. Kronitsky, Saul Cohen, G. J. Stroud, Jack Klein, Samuel Klein, Peter Usher, Joseph Levinson, R. Bronfman, H. J. Raff.

● COMMUNITY COUNCIL of Notre Dame de Grace will give a barn dance with added attractions on Saturday, April 7 in the Community Hall, Cote St. Antoine Road and Decarie Boulevard, proceeds for the N.D.G. Library for Boys and Girls. S. S. Cole is recording secretary of the Community Council; Mrs. Harold Newman is on the library management committee. Shaare Zion Synagogue Sisterhood will be in charge of refreshments. Canvassers: Mesdames N. Steinberg, N. Rosenthal, M. Rapaport, Hudson Jones, Mesdames E. B. Eustace, Dwight Brown, H. Steinbach, S. J. Cohen, M. Simon, J. Hershon, S. M. Robinson, L. Elkin, W. H. Cohen, E. E. Pinsonneault and I. Rosenthal. Hostesses: Mesdames E. B. Eustace, Dwight Brown, H. Steinbach, S. J. Cohen, M. Simon, J. Hershon, S. M. Robinson, L. Elkin, W. H. Cohen, E. E. Pinsonneault and I. Rosenthal.

● TEMPLE EMANU-EL: Dr. Harry J. Stern, Rabbi, Service Friday, March 31 at 8:15. Sermon: "Preparing For The Passover". Services at 11:00 a.m. Passover services Wednesday, March 29, at 9:45. Annual congregational Seder at 7:30 p.m. in the Community House. Services Thursday, at 10:30. Friday, at 9:15 a.m. "A Passover Message" Saturday, March 31, at 8:30, ceremonies at the Sisterhood Seder, April 1, at 1:30, the ritual will be read by Mesdames Dwight Brown, Alfred Mercer, Julius Rosenthal, Maurice Rosenthal, Mrs. A. N. Freedman and Mrs. Marcus Freedman, after services at the evening [illegible] the [illegible] mother and daughter banquet, [illegible] Wednesday, March 29, at 6:30 p.m. [illegible] Mrs. Samuel Green, [illegible] Young, Regent; Shirley [illegible] with a Night Club [illegible] a musical skating [illegible] Young Judaea; Sonia [illegible] in Dwight Sweeny [illegible] Young Judaea, a [illegible] Young Judaea, a [illegible] [illegible] Mrs. Ben [illegible] Young Judaea, [illegible]

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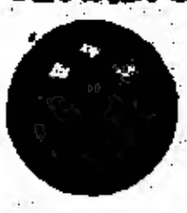

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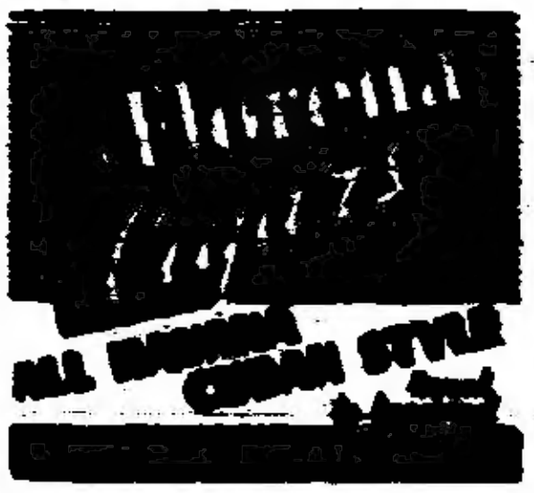

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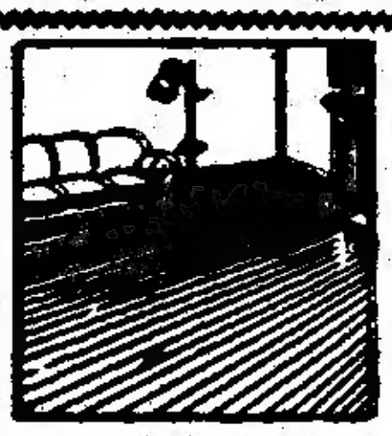

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CLASS IN COOKERY

PASSOVER SPONGE CAKE

seven eggs
one cup sugar
pinch of salt
three-quarters cup potato flour
one-quarter cup cake flour
juice and rind of one lemon

Beat egg whites until stiff. Add sugar gradually, add lemon juice, rind and salt. Add yolks and lastly fold in sifted potato and cake flour. Bake for three-quarters of an hour in moderate oven, 325 degrees.

Mrs. Samuel Sachs,
315 Palmerston Boulevard, Toronto.

PRUNE PUDDING

one-half pound cooked prunes, stoned
three-quarters cup sugar
one-half orange, pulp and rind grated
three eggs
one-half lemon, pulp and rind grated
one-half cup warm water
two cups matzoh meal

Mix all the ingredients. Melt shortening in pyrex pudding dish and pour in the mixture. Bake in oven, 375 degrees, until brown.

Mrs. J. Berofe,
1 Westover Hill Road, Toronto.

PASSOVER CAKE

nine eggs
one and one-half cups granulated sugar
juice of one lemon
juice of one orange
one-half teaspoon salt
one cup cake meal
one-half cup potato flour

Separate whites from yolks of eggs. Add salt to egg whites, and with a rotary beater, beat until stiff but not dry. Take two tablespoons of sugar for each egg white from the full amount required, and add a little at a time into the egg whites, beating after each addition until the mixture stands in peaks. Beat yolks until very thick and gradually mix in remaining sugar, beating until light, and add orange and lemon juice. Fold this lightly into the whites mixture until combined. Measure sifted cake meal and potato starch, and sift several times. Sift a little at a time over the egg mixture. Fold in each addition lightly until the flour has disappeared. Fill an ungreased pan two-thirds full of the mixture. Bake at once in a moderate oven. Remove from oven when done, and invert over wire rack until cold. Loosen with broad-bladed knife or spatula, and shake out gently.

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PASSOVER GOLDEN NUT CAKE

three-quarters cup cake meal
one quarter cup potato meal
three-quarters cup sugar
juice and grated rind of one-half orange
one-half cup oil
pinch of salt
three egg-whites, beaten stiffly
juice and grated rind of one-half lemon
three-quarters cup crushed walnuts
three egg yolks, well beaten

Mix sugar, egg yolks, oil, and juices and rind. Beat well together. Add nuts, mixture of cake and potato meals, salt, egg whites; beating well after each addition. Bake in a moderate oven for three-quarters of an hour in greased spring-form pan.

Mrs. Philip H. Shuter,
5597 Clark Street, Montreal.

Montreal Meetings

● **PIONEER** Women's Organization: Mrs. H. M. Calserman presided at a Council and Group Executive meeting, at Labor Zionist House, Mrs. M. Surchin, national executive representative for Eastern Canada, reported on meetings she attended in New York with Hebe Idelson, secretary of the Mostseth Haposloth (Working Women's Council) of Palestine. Mrs. M. Surchin and Mrs. A. Lerman attended a reception for her. Masada Group: A tea given by the Outremont Cultural Club, Mrs. M. Schachter, secretary, at the home of Mrs. S. Lelovsky, 5429 Durocher Avenue, realized $60 for the expansion of the Mostzoth Haposloth Institutions.

● **CANADIAN ORT:** Dr. Harry J. Stern, Rabbi, of Temple Emanu-El in Montreal, has been added to the Board of this world-wide Jewish health organization.

● **RED CROSS** Jewish Branch workrooms will be closed for the Passover Holidays, from Friday, March 23, reopening on Monday, April 9. Misses Pearl Severs and Doris Nissenbaum were hostesses at a benefit tea at the latter's home, 5181 Jeanne Mance Street.

● **HOSPITAL OF HOPE** annual meeting will be held on Wednesday, April 11, at 8:30 p.m. Jack R. Bogante, president, will preside. Ben. Bentel, Abe Fleisher, Joseph Hubscher, Sam. Penner, and Jack Uditsky has been nominated to the Board of Administration; and to the Board of Trustees: S. Bercowitz, M. Finkelstein, H. Gertler, Mrs. J. Lightstone, D. Migicovsky, A. Nainer, H. Pagach, J. Sternthal, E. Weinreich, D. Weinman. Further nominations must be in the hands of the honorary secretary, Max Scherer, not later than April 1. Sara Aron Brotman Unit annual dinner and dance, at the Hungarian Tokay, on March 26, at 8:00 p.m. has as convenor: Mrs. A. Mazur. Chaie Moishe Hirsh Unit meeting on Monday, April 2 is at the home of Mrs. S. Kahane, 5969 Hutchison Street, at 8:00 p.m.

● **HADASSAH** Chapter meeting Monday afternoon, March 26 in: Young Ladies Zionist, when in honor of her son Marvin Barard's bat mitzvah, Mrs. S. D. Gamsoff, 736 Wilder Avenue, will entertain at a luncheon and tea.

● **SHAARE ZION** Congregation, Meyer Abramowitz, Associate Rabbi: Sermon Sabbath morning, March 26, "The Coming of Elijah"; Cantor Emanuel Rosenberg, of New York, will be guest Cantor, Friday at 7:00 p.m., Saturday, at 8:45 a.m. Sunday, March 28, at 10, the Hebrew School and Sunday School will participate in a model Seder. Mrs. Sam. Rosenthal, chairman of the Sisterhood Committee, will be in charge of refreshments.

● **METRO GIRLS** met at the home of Miss Ann Baskin, 4345 St. Urbain Street. Present were: Misses Ida Rudnick, Marion Plotnick, Etta Workman, Rae Rosenbloom, Adele Zuckerman, Estelle Fleischer, Flora Lefstein, Doris Slotzberg, Leah Ram, Rose Pap, Dorothy Schwartz, Ruth Schwartz, Doris Lifschitz. Letters of thanks for comforts boxes received overseas came from: Gunner S. Trottenberg, Cpl. J. Yoester, Pte. Samuel Paul, Sgmn. Charles Goldstein.

● **ALLIED RELIEF** Committee met at the home of Miss Ida Schwartz, 5960 Esplanade Avenue, Miss Fannie Sheratsky presiding. Miss Bertha Fink reviewed "Lost For Life." Social on April 14, at 5 Mount Royal Avenue West, will give proceeds for war efforts.

● **Dr. Manuel N. Finestone**, of Ottawa, Ont., formerly of Montreal, attended a Young Judea meeting in Toronto, Ont.

● **KNIGHTS OF PYTHIAS:** The three Jewish lodges, Ivanhoe Lodge Number 5; Syracuse Lodge Number 9; Royal Albert Lodge Number 16, in Montreal, completed their annual campaign to provide Passover baskets for needy families, of which four hundred will be distributed. Each basket contains about fifty or sixty pounds of food. There are sufficient funds to establish a scientific library and an occupational and play therapy department at the Children's Memorial Hospital. Campaign chairman is Maxwell Jacobson; Percy Caplan, chairman of executive.

● **At a luncheon** in honor of Mr. and Mrs. P. Goldblatt, Jasper Avenue, who recently celebrated their sixtieth wedding anniversary, Mrs. Goldblatt was presented by Queen Esther Sisterhood, Mrs. S. B. Miller, president, with a gold Magen David set with a diamond.

CHILDREN'S Birthday Parties

Mrs. C. Cowen, 4820 St. Lawrence Boulevard, gave a tea for her daughter, Sandra, who was three. Her grandparents, Mrs. W. Lodge and Mrs. P. Cohen, were there; her uncle, Lieutenant J. Rosen, A. Cohen and 18 children.

Mr. and Mrs. Morris Singer, Park Avenue, gave a party for their son, Donald, who was two. His grandparents, Mr. and Mrs. Ben. Gassi, and Mrs. Ida Singer, were there: his uncles and aunts, Mr. and Mrs. Carl Aisen, Mr. and

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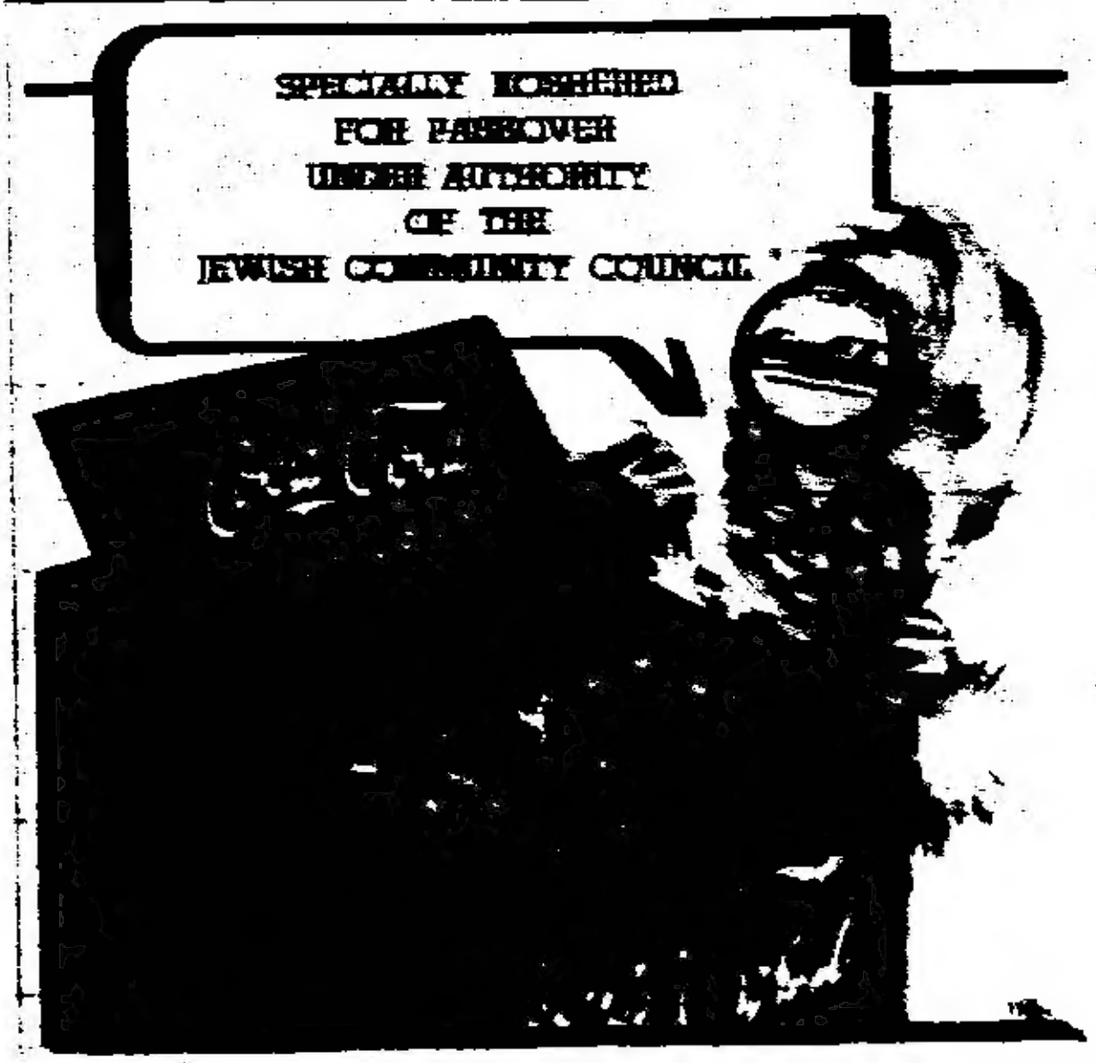

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Mrs. Samuel Singer, Mrs. B. Singer, Mrs. Mac Lesser, Miss Dorothy Gaul; his cousins, Donald and Bunny Aiken, Donald Singer and Libby and Ruth Singer. Donald wore grey trousers and a white shirt with a tie. Mrs. Singer wore a two-piece green silk suit. The birthday cake was iced in blue, with a white inscription reading "Happy Birthday to Donald on March 17", and with pink candles and pink candle-holders. There were favors and candy-baskets.

Mr. and Mrs. Samuel Hersh, 4158 Cote St. Luc Road, gave a party in celebration of the first birthday of their daughter, Elissa. Her grandparents, Mr. and Mrs. M. Stein, and M. Hersh, were there; her uncles and aunts, Mrs. J. Shlofsky, Mr. and Mrs. S. Richstone, Mr. and Mrs. Rubin Chelnick, Mrs. Meyer Hersh, Miss Sandra Stein, and Harold Stein; Elissa's cousins, Elaine Shlofsky, and Mark and Esther Richstone; and Mr. and Mrs. I. Vidin, Mr. and Mrs. Oscar Cohen; Mrs. L. Tabachnick, and Miss Freda Richler. Elissa wore a yellow dress, smocked in blue, with pink socks and white shoes. Her birthday cake was chocolate with two pink candles, and silver balls outlining an inscription reading, "Elissa-One Year Old".

Captain and Mrs. William Ashkenazy, 2502 Maplewood Avenue, gave a family celebration in honour of the first birthday of their daughter, Carole Sandra. Her grandparents, Mr. and Mrs. Leo Michlin, and Mr. and Mrs. H. Ashkenazy were there; her uncles and aunts, Mr. and Mrs. I. Michlin, Lionel Ashkenazy, Misses Mary Michlin, Toby Ashkenazy; Misses Marcia Michlin and Claire Goodman; and Mr. and Mrs. H. Vilinsky. Mrs. J. Mandinger. Carole Sandra wore a blue pinafore with a white blouse. The birthday cake was green with pink candles. A few days later, Captain and Mrs. Ashkenazy gave a birthday tea for their daughter. Present were: Mrs. Allen Snair, and son, Warren; Mrs. Eli Brown and son, Gary; Mrs. Jack Rubin, and daughter, Leland; and Mrs. L. Milowsky and daughter, Barbara. Carole Sandra wore a pink dress and smocking. The birthday cake was pink with pink candles. Captain Ashkenazy is in the R.C.A.M.C.

Mr. and Mrs. Jack Lederman, 6a Simon Avenue, gave a birthday party for their daughter, Sandra Rachel, aged one, sister of Seymour nearly four. Her grandparents, Mr. and Mrs. J. Steinberg, and Mr. and Mrs. A. Lederman were there; her uncles and aunts, Mr. and Mrs. E. Steinberg, Mr. and Mrs. Jack Steinberg, Mr. and Mrs. Simon Steinberg, Mr. and Mrs. Lionel Steinberg, Mr. and Mrs. I. Lax, Mr. and Mrs. Max Steinberg, Mr. and Mrs. J. Rosenoff, Mr. and Mrs. H. Lederman, Misses Lea Lederman, and Freda Steinberg; Mr. and Mrs. M. Goldman, Mr. and Mrs. Arnold Lederman, Miss Annette Lederman; Sarah Rachel's cousins Henry and Sonny Steinberg, Peggie and Myrna Steinberg, Esther Lax, Murray and Lily Rosenoff, Esther Steinberg, Toby, Esther and Arnold Lederman; and Simon Goldman. Sarah Rachel wore a white organdy dress with pink smocking, a pink sun-bonnet, white socks and shoes. Miss Lederman wore a two-piece dress, with a navy and white checked jacket and a navy skirt. The birthday cake was white with pink candles and a pink inscription reading "Happy Birthday".

Mr. and Mrs. H. Rotenoff, 5093 Hutchison Street, held open house for their daughter, Harriet, who was one year old. Her grandparents, Mr. and Mrs. J. Hornstein, and Mrs. A. Maleoff, were there; her uncles and aunts, Arthur Hornstein, and Sgt. Joseph Hornstein, R.C.A.F., Mr. and Mrs. H. Greenblatt, Mr. and Mrs. B. Pearce, Mrs. R. Levy, Mr. and Mrs. H. Horowitz, Mrs. B. Levine; Mr. and Mrs. S. Grand, Mr. and Mrs. H. Heller, Mr. and Mrs. J. Malkin; Hy. Cowperberg, and Harriet's cousins, Misses Bessie, Edith, and Joan Greenblatt; Jerry Greenblatt, William and Sandra Bella, Ruby and Edith Pearce, Tom and Mildred Levy, and Rosalind Hornstein. Harriet wore a white silk blouse, with a red pleated skirt, and red socks and white shoes, and had a gold Magen David on a chain around her neck. Mrs. Maleoff wore a powder-blue dress, with a powder-blue flower in her hair. Mrs. A. Maleoff, the grandmother, who poured, wore a black silk dress; and Mrs. J. Hornstein, Harriet's other grandmother, wore a black dress, trimmed in blue. The birthday cake was pink and white, with pink candles.

MARRIAGES

PANOFF-FINKEL

The marriage of Miss Anita Finkel, 4540 Clark Street, to Irving Panoff, son of Mr. and Mrs. J. Panoff, St. Joseph Boulevard West, took place at Beth David

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Synagogue, on Sunday, February 11, at six o'clock, Rabbi S. Hershorn officiating, assisted by Cantor P. Schlepack. Given in marriage by her parents, the bride wore a floor-length gown of white satin, fashioned with a high, round neckline with applique chiffon inserts, long sleeves, tight-fitting bodice, and full skirt falling into a three-yard train. Her fingertip veil was held by a satin skull cap, with rosettes and lilies-of-the-valley on each side, and she carried a bible, trimmed with orchids and white streamers. Miss Grace Feldman, cousin of the bride, was maid of honor, in a pink gown, with a fitted bodice of satin and a full net skirt. She had a pink satin skull cap, with side rosettes of veiling and lilies-of-the-valley, and carried a nosegay of roses and matching streamers. The bridesmaids were Misses Rhoda Finkel sister of the bride) and Marylin Cohen, cousin of the bride. The former wore a gown of salmon-colored lace and net with a fitted bodice. Miss Cohen wore a gown of blue lace and net. They both had net snoods to match their gowns, caught up with small bows, and carried nosegays of roses and matching streamers. The flower girls were Libby Olishansky and Bernice Ostroff, both in floor-length dresses, with fitted bodices, and matching bonnets, the former in pink and the latter in blue. Hyman Lewis was best man, and the ushers were Ronald and Melvin Mann, cousins of the bride. The altar was decorated with vases of assorted flowers. "Because" was sung. Mrs. Finkel, mother of the bride, received in a long blue gown, with silver sequin inserts at the neckline, and three-quarter-length sleeves. She had a sequin skull cap with black feathers, and long black gloves. Mrs. I. Olishansky, sister of the groom, wore a black crepe gown, with a black net yoke, and a corsage of red roses. Mrs. Nathan Ostroff, sister of the groom, wore a black skirt and a white beaded top, and a headdress of gardenias and black veiling. The bride and groom spent their honeymoon in New York, the former travelling in a light blue suit, black accessories, and a black Persian lamb coat. They are living on Jeanne Mance Street. Petty Officer Harvey Mann, R.C.N., cousin of the bride, of Vancouver, B.C., was a guest.

OIRING-ADELMAN

The marriage of Hazel, daughter of Mr. and Mrs. Hyman Adelman, 222 Macbray Avenue, Winnipeg, Man., to Isaie H. Oiring, son of Mr. and Mrs. I. Oiring, 274 Edward Charles Street, Montreal, took place in the Hebrew Sick Benefit Hall, in Winnipeg, on February 4, at six o'clock, Rabbi H. Herman officiating. Given in marriage by her father, the bride wore floor-length gown of white taffeta, fashioned with a sweetheart neckline, three-quarter-length sleeves, basque bodice, and a full skirt. Her chapel veil fell from a white feather headdress, and she carried a bouquet of Calla lilies. Mrs. Victor Eskow, aunt of the bride, was matron of honor, in a pale pink gown, fuchsia-colored feather hat, and a bouquet of deep red roses. The bridesmaids Misses Phyllis Chisvin and Cecile Rutman, in pink; and Ruth Burke and Edith Kahn, in blue, wore net gowns, with sweetheart necklines and full skirts, and matching flower and net headdresses, and carried pale pink and yellow roses. Evelyn Malion, as flower girl, wore a blue dress, with blue ribbon in her hair, and carried a bouquet of pink roses. Victor Eskow, uncle of the bride, was best man. Samuel Wilder was page boy. Miss Rutzy Herman sang "Because". Receiving in the Hebrew Sing Benefit Hall, Mrs. Adelman, mother of the bride, was in a peach-colored gown, with matching hat, and a corsage of gardenias with pink Tea roses; with Mrs. Oiring, mother of the groom, in a lime-green gown, matching hat, and a corsage of orchids. The honeymoon was spent in New York, the bride travelling in a turquoise-blue suit, and brown accessories. They will live in Montreal. Out-of-town guests were: Mr. and Mrs. I. Oiring, parents of the groom; Mrs. M. Oiring, grandmother of the groom; and Mrs. M. Fineson, aunt of the bride, all of Montreal.

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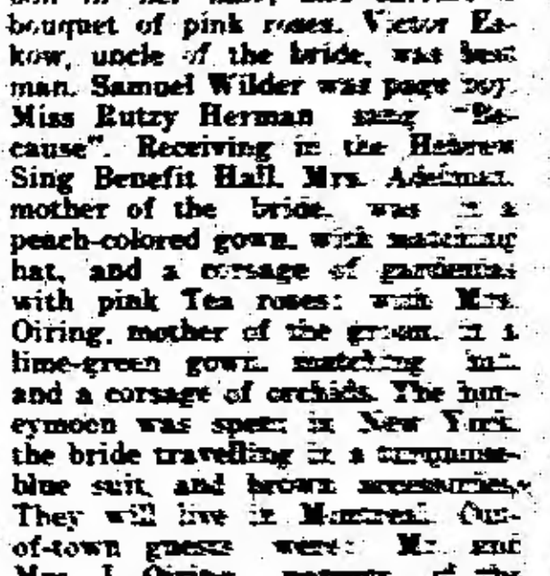

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Social Notes — Toronto

Mr. and Mrs. Raymond Allen, Edgar Avenue, are visiting in New York.

Mr. and Mrs. M. Dorsey, 127 Walmer Road, spent a week in Montreal, Que.

Mr. and Mrs. Irwin Brown, and daughter, Ronna Peggy, 14 Castleview Avenue, have taken up residence in Hamilton.

Captain H. J. Kline, R.C.A.M.C., son of Mr. and Mrs. J. Klein, 89 Hilton Avenue, who has been overseas for two and one-half years, is with the First Canadian Convalescent Depot.

Mrs. Aaron Sugar, Rusholme Drive, spent six weeks in Miami, Florida.

Mr. and Mrs. Louis Sugar, Northcliffe Boulevard, are back from Miami, Florida, where they spent the past six weeks.

Private and Mrs. H. Eisen, 4 Windley Avenue, spent several days in Montreal, Que. Private Eisen is stationed at Barriefield, Ont.

Miss Bess Baker, R.N., 456 Palmerston Boulevard, has returned after a six-month stay in Los Angeles, Calif.

Mrs. Sol. Abrams, Henry Street, spent several days in Buffalo, N. Y., visiting her brother-in-law and sister, Mr. and Mrs. Ben. Kates.

Mrs. I. Zenner, Cecil Street, has returned home after spending several weeks in Buffalo, N.Y.; New York, and Boston, Mass.

Mrs. A. Greenspon, Clinton Street, spent ten weeks in Murietta Hot Springs, and Los Angeles, Calif., where she was the guest of her brother and sister-in-law, Mr. and Mrs. J. D. Dubros.

Mrs. H. Kornblum, Brunswick Avenue, entertained at an evening: Mesdames H. Brass and I. Kates, Misses Marjorie Zissman, Ruth Pincus, and Sarah Snyder.

Frances Starr, 31 Westmount Avenue, was hostess at a surprise party in honour of the fourteenth birthday of Bernice Levine, 605 St. Clarens Avenue.

Mesdames L. Robotnick, M. Kaimin, L. Sperling, and Misses Lillian Shadlyn and Fay Katzman gave a miscellaneous shower to honour Miss Freda Katzman, a bride-elect of May 13, at the latter's home, 77 D'Arcy Street. The honoree wore a powder-blue dress and a corsage of roses.

Bernice Freeman, daughter of Mr. and Mrs. S. Freeman, Vaughan Road, was hostess at a party in honour of her twelfth birthday. Her brother, Harold Seymour Freeman, assisted. The guests were: Helen Tanz, Joyce Cohen, Beryl Weeks, Gloria Harris, Patricia Tanz, Sheila West, Delores Wineberg, Denyse Hall, Madeline Hoey, and Estelle Berman.

Isaac Kunowitz and son, Samuel, of New York, spent about ten days visiting their cousins Mr. and Mrs. J. Kline, 89 Hilton Avenue. Those who entertained for them were: Mr. and Mrs. H. Zimmer, Braemar Avenue, at an evening; Mr. and Mrs. B. Valin, Dunforth Avenue, luncheon and theatre; Mr. and Mrs. A. Cohen, Bloor Street West, dinner and evening; Mr. and Mrs. J. Kline, Lenamount Drive, dinner and evening; Mr. and Mrs. S. Handley, Humewood Drive, evening; and Mr. and Mrs. S. Picard, Castleview Avenue, evening.

Mr. and Mrs. H. Satok, 198 Strathearn Road, were hosts at a dinner reception at the Belvia, in honour of the bar-mitzvah of their son, Ronald. About two hundred guests were present. Mrs. Satok received in a gray crepe afternoon dress, with an orchid in her hair. David Newman acted as toastmaster. Speeches were given by Rabbi J. Washer and Cantor A. Steinberg, who officiated at the ceremony. Out-of-town guests were: Mr. and Mrs. Sidney Dubin, of New York; Mr. and Mrs. P. Axelrod, grandparents of the bar-mitzvah, of Simcoe; Mr. and Mrs. S. O. Axelrod, of Wadsworth; Mr. and Mrs. J. Weisrod, Mr. and Mrs. L. Mossey, Mrs. A. Otto, and Mr. and Mrs. M. Easterbrooks, all of Guelph.

Mr. and Mrs. M. S. Stanleigh, 48 Elderwood Drive, celebrated their twenty-fifth wedding anniversary. Over one hundred guests were received by Mrs. Stanleigh, in a Chartreuse-colored gown, with a corsage of American Beauty roses. Those who poured were: Mesdames A. Brodey, sister of Mrs. Stanleigh, and Nathan Perlmutter, Mr. Stanleigh's sister. The assistants were: Mesdames Leo Frankel, I. Freed, Richard Singer, Mort. Levy, S. Goldsmith, Ralph Raphael, Harry Dennberg, Harry Pallan, Harvey White, and L. Goldstein. A centrepiece of spring flowers in a large silver bowl, white and silver tapers in silver candlesticks, decorated the table, set with an Italian lace cloth.

Mr. and Mrs. Irvin Kates, Shaw Street, entertained in honour of the eighty-sixth birthday of the latter's mother, Mrs. Sophia Samuels. A centrepiece of flowers, birthday cake, and candles decorated the table which was set with a lace cloth. The honoree wore a black crepe dress, with a corsage of roses. Mrs. Kates received in a blue crepe dress, with black sequin trimming. The assistants were: Misses Marjorie Zissman, in an aquamarine-blue dress, with white floral trimming, and Sarah Snyder, in a green two-piece crepe dress, with trimming of black sequins. Those present were: Fred Samuels, son of Mrs. Samuels; Mesdames H. Zissman, M. Kaplan, A. Marcus, M. Johnson, Miss Josie Johnson, Mr. and Mrs. H. Cohen, Mrs. L. Snow, Mr. and Mrs. L. King, Mr. and Mrs. M. King and son, Michael; Mrs. A. Mack and daughter, Gloria; Mrs. B. Freeman, Miss Anne Freeman, D. Freeman, A. Wilkes, Reuben Cherniakoff, Mrs. M. Lodish, Miss Edythe Lodish, Miss Georgia Kates, and Jack Chernoff.

Those who entertained for Mrs. Irving Gula, formerly Miss Jessie Naftolin, were: Mesdames G. Naftolin and H. Goldhar, tea at Eaton's Round Room; Mr. and Mrs. I. Pearl, Arlington Avenue, evening presentation; Mesdames D. Bomza and I. Chernoff, presentation luncheon at King Edward Hotel; Mr. and Mrs. M. Tannenbaum and Mr. and Mrs. H. Findlay, dinner presentation; Mesdames C. Gertzbein and R. Applebaum, presentation tea at Eaton's Round Room; R. Papoff and A. Cass, evening presentation; Mrs. H. Golden, Dundas Street West, evening presentation; Miss Gertrude Borinsky, presentation luncheon at the Georgian Room; Mrs. R. Campol, presentation luncheon at the Georgian Room; Mrs. J. Sandy and Miss Peggy Sandy, presentation luncheon at the Georgian Room; Mrs. S. Naftolin and Miss Sylvia Rosenzweig, presentation tea at Arcad-

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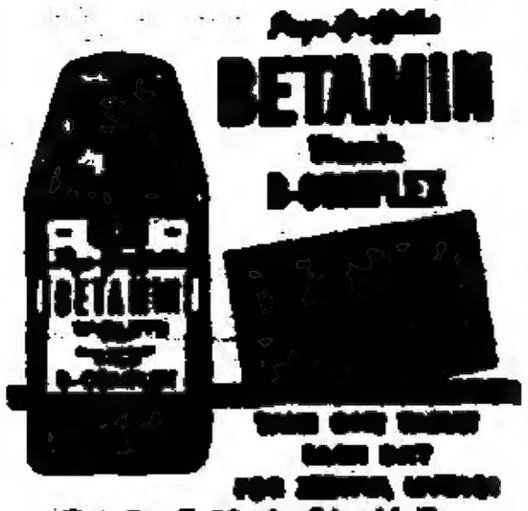
ian Court; Mesdames S. Geller, R. Sussman, F. Levine, M. Brown, and A. Greenspoon, luncheon presentation; and Mrs. M. Kay, Robert Street, kitchen shower and presentation.

Mrs. Henry Perry, 18 Park Hill Road, entertained at an evening presentation in honour of Miss Ruth Starkman, a bride-elect of June 24. About sixty guests were present. Mrs. Howard Fisher poured, and the assistants were: Mesdames H. Gary, M. Manilla, Al. Zeldin, B. Sugarman, and P. Wagman. The honoree wore a pale blue dress. A centrepiece of sweet peas decorated the table.

Honouring Mrs. Sidney Goodman, formerly Miss Gertrude Beulah Axler, prior to her marriage on March 18, were: Misses Pearl Cohen and Florence Cooper, at a presentation luncheon at the King Edward Hotel; Mr. and Mrs. David Landau, Hillcrest Drive, dinner and reception; Mrs. Robert H. Soren, 977 Avenue Road, tea; Mr. and Mrs. M. Roth, Mr. and Mrs. C. Seigel, and Mr. and Mrs. Allan Axler, dinner at the King Edward Hotel, and theatre; Mesdames L. Fine, N. Sacrob, R. Sacrob, and Misses Rose and Sadye Sacrob, presentation luncheon at Arcadian Court; Mrs. Arthur Axler, tea at her home, 1677 Bathurst Street; Dr. and Mrs. T. Granovsky, cocktail party and presentation at their home, 311 Palmerston Boulevard; and Mrs. David Axler, luncheon at Eaton's Round Room.

Hostesses for Mrs. Mack Dolgy, formerly Miss Rose Grafstein, were: Mrs. Morris Grafstein, Brunswick Avenue, at a tea; Mesdames B. Nayek, Vaughan Road, and S. Shibik, Lonsdale Road, luncheon at the Georgian Room and theatre; Mesdames S. Frankel, Queen Street, and S. Dennis, Cecil Street, presentation tea at Arcadian Court; Mrs. Morris Dolgy, of Montreal, Que., presentation luncheon at Eaton's Silver Room; Mesdames M. Gurevitz, Euclid Avenue, and A. Silverman, Bathurst Street, presentation dinner and theatre; Misses Tillie and Chippie Grafstein, Brunswick Avenue, presentation dinner; Mrs. M. Freedman, Rushton Road, presentation tea at the Round Room; Mesdames L. Lewis and D. Dordick, presentation luncheon; Mrs. G. Dorfman, of New York, presentation dinner; Mrs. A. Ogden, Brunswick Avenue, presentation tea at the Round Room; Mrs. S. Hofflaser, Raglan Avenue, presentation dinner; Mrs. Paul Dolgy, of Montreal, Que., presentation tea at Eaton's Silver Room; Miss Edith Cohen, of Montreal, Que., presentation dinner; Mrs. M. Bornstein, Queen Street, dinner and theatre; Miss Doris Kligerman, Brunswick Avenue, presentation luncheon at Arcadian Court; Mrs. L. Saluman, Brunswick Avenue, presentation tea, Mesdames F. Godfrey, Whitmore Avenue; H. Kirshenbaum, Cecil Street; and H. Hensick, Cecil Street, presentation luncheon at the Round Room; Mrs. H. Zamosky and Miss Beulah Zamosky, Brunswick Avenue, presentation luncheon at the Royal York Hotel; Mrs. S. Simberg, Brunswick Avenue, presentation luncheon at the Georgian Room; Mesdames S. Davis and A. Solomon, Northcliffe Boulevard, evening and presentation; Mrs. J. Iscove, Brunswick Avenue, and Misses Lillian Iscove, Cecil Street; and Elaine Kurtz, Spadina Road, presentation luncheon; Mrs. A. Brock, Crawford Street, and Miss Beatrice Caplan, Borden Street, presentation tea; Mrs. Charles S. Kaplan, Chiltern Hill Road, presentation evening; Miss Mollie Grafstein, presentation evening; Mrs. R. Grafstein, Bathurst Street, presentation tea at Round Room; Mesdames B. Biback and F. Biback, presentation tea at Arcadian Court; Mesdames S. Glaser and M. Cummings, Glenayr Road, presentation tea at Round Room; Miss Ella Larstaky, presentation dinner at the King Edward Hotel, and theatre; Mrs. M. Banks, Crawford Street, evening and presentation; Mesdames M. Kaplan, Pendrith Avenue, and L. Freedman, Rushton Road, presentation tea at the Round Room; Mrs. P. Shiner, Rosholme Park Crescent, presentation tea at Arcadian Court; Mrs. T. Bernstein, Major Street, and Miss Goldie Rosen, Bay Street, presentation luncheon at the Georgian Room; Mesdames H. Ginsberg, Crawford Street; N. Ginsberg, Bathurst Street; and Miss Etta Ginsberg, Crawford Street, evening and presentation; Mrs. J. Solomon, Walmer Road, evening and presentation; Mrs. M. Solomon, Raglan Avenue, evening and presentation.



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BIRTHS

Born, to Mr. and Mrs. Irving Brodsky (nee Sarah Swarts), Markham Street, at Mount Sinai Hospital, on March 14, a daughter, sister of Herbert. Grandparents are Mr. and Mrs. J. Swarts, of Dunnville; and Mr. and Mrs. A. Brodsky, Markham Street.

Born, to Mr. and Mrs. H. Goldberg (nee Rose Rosnick), 126 Elm Ridge Drive, on March 16, at Toronto General Hospital, a daughter, Ellen, sister of Lawrence. Grandparents are Mr. and Mrs. J. Rosnick, Dundas Street West; and Mr. and Mrs. B. Gelberg, Roxton Road.

Born, to Private and Mrs. Jack Tepperman (nee Lily Kirshbaum), 1004 Dundas Street West, at Toronto General Hospital, on March 16, a daughter. Grandparents are Mr. and Mrs. J. Kirshbaum, Dundas Street West, and Mr. and Mrs. S. Tepperman, Oxford Street.

Born, to Mr. and Mrs. J. M. Tator, of Philadelphia, Pa., formerly of Toronto, on February 17, a daughter, Marcia Shelley.

Born, to Mr. and Mrs. J. Edward Breslin (nee Hanna Stern), 373 Glengrove Avenue West, at Toronto General Hospital, on March 16, a daughter, sister of Stephen and Perry.

Born, to Mr. and Mrs. Max Fishbein (nee Helen Weinberg), 692 College Street, at Mount Sinai Hospital, on March 11, a son. Grandparents are Mr. and Mrs. A. Weinberg, College Street; and Mr. and Mrs. B. Fishbein, Crawford Street.

Born, to Mr. and Mrs. A. Ugar (nee Sarah Sherman), Wolseley Street, on March 13, at Mount Sinai Hospital, a daughter. Grandparents are Mr. and Mrs. M. Sherman, Wolseley Street; and Mrs. Goldie Ugar, Ossington Avenue.

Born, to Mr. and Mrs. Gordon Langer (nee Shirley Sherman), on March 15, at Mount Sinai Hospital, a daughter. Grandparents are Mr. and Mrs. P. Sherman, Oxford Street; and Mr. and Mrs. J. Langer, Palmerston Avenue.

Born, to Mr. and Mrs. J. P. Gold (nee Anne Friedman), formerly of Toronto, on March 15, at Mount Sinai Hospital, a son, Frank Stephen, brother of Jacqueline Sandra.

BAR-MITZVAHS

Mr. and Mrs. David Vise announce the bar-mitzvah of their son, Joseph Baruch, to take place on Saturday, April 7, at Holy Blossom Temple, at eleven o'clock. Reception at 15 Elderwood Drive from eight o'clock to eleven o'clock. No cards are being sent out.

The bar-mitzvah of Martin Harvey, son of Mrs. George Stambler, 50 Braemore Gardens, and the late Mr. Stambler, is announced to take place at Shaarei Shomayim Synagogue, on Saturday, March 24, at ten o'clock. No cards are being sent out.

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• TORONTO MEETINGS •

• UNITED Jewish Welfare Fund campaign goal was $403,487 but S. Posluns, campaign chairman announced that $407,854 was received from 5,084 contributors, at the Primrose Club where trophies and prizes were presented to: Millinery Wholesale Division, for fastest coverage, chairman, Samuel J. Godfrey, and associate, Meyer Okun; Millinery Retail Division, for highest percentage of increase, Chairman, Miss Min Golts; outstanding Bnai Brith team, Norman Cowan; Produce Division for best all around performance: Maurice Wolfe, Chairman; Autos and Supplies for outstanding achievement, John J. Samuel, chairman; Women's Division, for largest number of new givers, Mrs. Israel Rothbart, acting chairman, awards were given to the following chairmen: Frank Godfrey, advance gifts; W. Barnard Norman, barristers; Sol Rotenberg, furniture; Abraham Posluns, Furriers; Harry Denaburg, hotels; Herbert J. Weiss, insurance; A. Caplan, Men's Wear Retail; William B. Ackerman, paints and wallpaper; Morris Goldberg, printing, paper and twine; Henry Weiner, Textiles; Ben. Foster, Retail Division; Herman Beholes, ladies' wear retail; and to the following workers for outstanding performance: Murray Brodey, Irving Berenson, Max Perlman, D. Cappe, J. P. Katz, Louis Salem, J. J. Shulman, Rev. A. Steinberg, Misses Eddie Bonner, Anne Cargman, Shirley Kesben, Lillian Stone, Shirley Wood, Florence Drevnig, Pearl Aldelman, Pearl Greenbaum, received awards for the employee division. Mrs. Samuel Posluns, wife of the campaign chairman, was presented with flowers; and a gift was presented to Samuel J. Granatstein, acting campaign chairman.

• CANADIAN Committee Of OSE: Second branch organized with Drs. A. I. Willinsky, Leon Solway, S. B. Hurwitch, J. Gollom as committee. Dr. J. D. Fieldman, of Montreal, national secretary of OSE, assisted.

• DELTA PHI Epsilon Sorority, Zeta Chapter, University of Toronto, held a party in honour of the initiates, in the Imperial Dining Room of the Royal York Hotel. Present were: Misses Alma Berrin, Doreen Cohen, Luba Denaberg, Mona Eisen, Rita Enushevsky, Dina Gordon, Ruth Gilbert, Lilian Kats, Ruthetta Kaplan, Sabine Joffe, Bluma Sacks, Joyce Steinberg, Rhea Shinoff, Gloria Stern, Rosslyn Shaul, Gitta Wall, Sara Merkur, Ruth Hamill, Flor-

ENGAGEMENTS

Mr. and Mrs. Samuel Josephson announce the engagement of their daughter, Lillian to Isadore Milton, only son of Mr. and Mrs. Jacob Milton, the marriage to take place on Tuesday, May 15.

IN MEMORIAM

In memory of my dear husband and our beloved father, Benjamin Levine, who passed away the third day of Nisan (March 28), 1944. Sadly missed and always remembered by his wife, Sarah, and children, Carl, Mrs. Shapero (Dorothy), and Mildred.

In ever loving memory of a dear husband and father, Israel Krangle, who passed away March 22, 1942. Sadly missed and ever remembered by his wife, Mrs. Toby Krangle, children and grandchildren.

In ever loving memory of a dear husband and father, Jacob Galitsky, who passed away March 24, 1943.

What would I give to clasp his hand,
His happy face to see;
To hear his voice, to see his smile,
That means so much to us.
Sadly missed and ever remembered by his wife, Lily and daughters, Ann and Sally.

DEATHS

James Comtom, 114 Miller Avenue, died on March 2, in his sixty-eighth year. He is survived by his wife, Annie; and two sons, Leading Aircraftsman Emmanuel Comtom, R.C.A.F., and Corporal Ralph Comtom, in the Canadian Army overseas. Interment took place at the Zion Benevolent Society cemetery. Mr. Comtom was a member of that society.

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● LADIES Independent Society met at the home of Mrs. S. Isenberg, 119 Markham Street, Mrs. S. Devoretsky presiding. A cheque was given to Red Cross. After bridge, refreshments were served by the hostess, who was thanked by Mrs. R. Freeman. Next meeting on Monday, April 2, at the home of Mrs. E. M. Livingstone, 111 Harbord Street.

● HADASSAH: Sharon Chapter spring tea in aid of Youth Aliyah is on Sunday, April 15, at the home of Mrs. S. Levine, 43 Turner Road. Conveners are: Mesdames S. Levine, P. G. Gordon, S. Davis, B. Strauss. Visitors welcome. Pearle Goodfellow Chapter annual tea at the home of Mrs. B. Rosen, 20 Coolmine Road, on Sunday, April 22, invites visitors. Menorah Chapter are holding a spring dance in aid of Palestine work, on Saturday, May 5, at Eaton Auditorium. Door prize, lucky number dances. For tickets call Mrs. I. Sussman, president, Mi. 3250; Mrs. I. Appleby, convener, Lo. 2406.

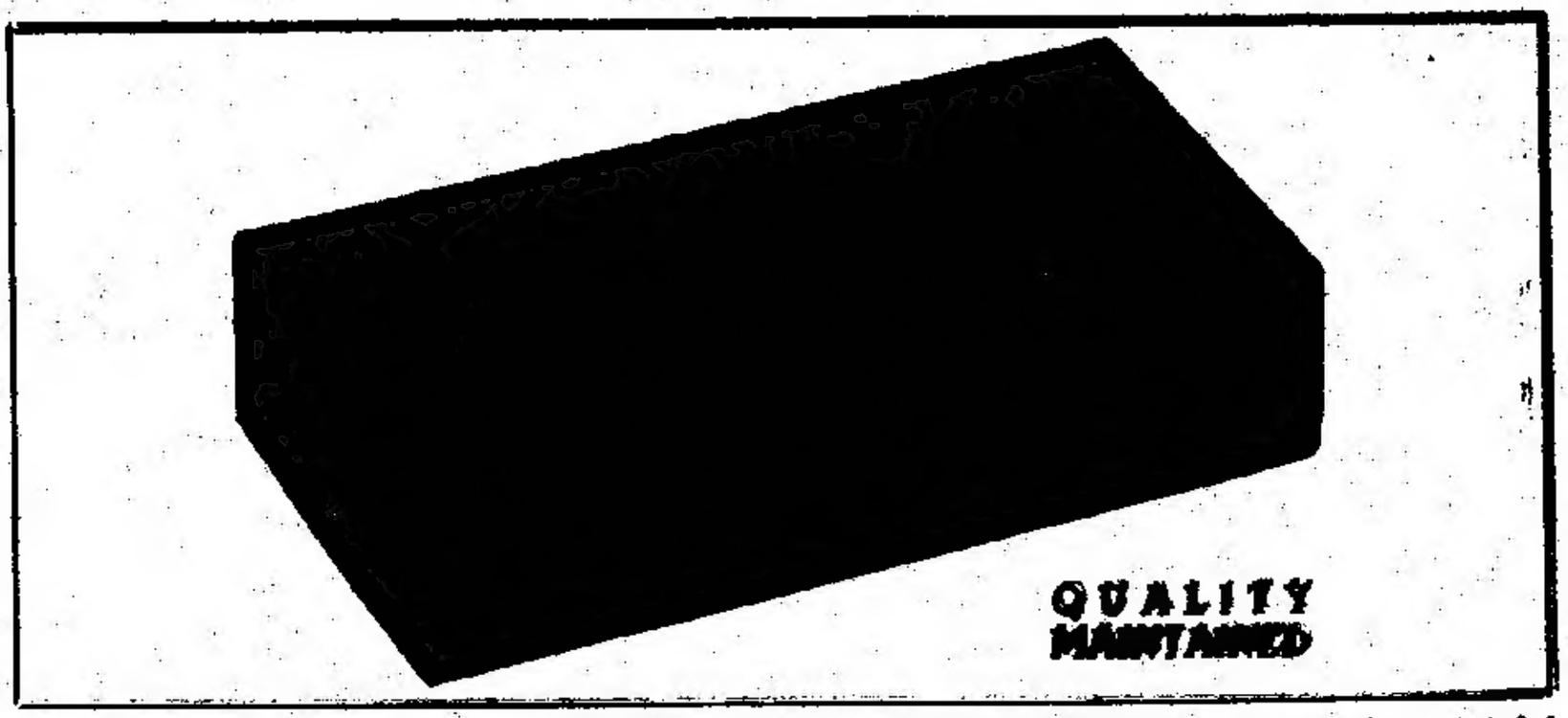
● PRIDE OF ISRAEL Sick Benefit Society War Effort Committee installed: I. Albert, chairman; others, I. Feder, Leo Back, P. Rubin; J. Feldberg, recording and financial secretary; M. Reiber treasurer; I. Ittleman, S. Kellerman, A. Hornfield, Mrs. M. Persofsky, Mrs. H. R. Lepofsky. The Committee is assisted by the Society, J. Brickman, president: Auxiliary, Mrs. N. Albert, chairman; Young Men's Group, N. Shchnick, chairman; Young Ladies Group, Mrs. D. Manilla, chairman; and Co-operative Credit Society, H. Lepofsky, chairman. A program to raise funds for various causes has been planned, with ten representatives from each branch. Contributions were allotted to: Canadian Red Cross, Passover Relief, Farband of Russia, Ukrainian Relief, Gewerkshaft Campaign, Youth Aliyah. Comforts boxes go overseas monthly. A bingo, on Tuesday April 17, will have Jack Abel as convener.

● NATIONAL COUNCIL of Jewish Juniors: Study Group, at the home of Miss Frances Siegal, 563 Crawford Street, discussed "Should Canada Become The Forty-Ninth State?" Present were: Misses Eve Gorin, Mildred Berger, Ruth Wise, Frances Alter, Belle Friedman, Gloria Ross, Mildred Pomer, Ruth Levine; Pearl Klebanoff, president, presiding.

● SONS OF DAVID Ladies Auxiliary met at the home of Mrs. Joseph Kline, 89 Hilton Avenue, Mrs. H. Cohen presiding. Methods were discussed for raising funds for Youth Aliyah and other war efforts.

● PI REO EPSILON Sorority dances on Thursday, April 5, has Mrs. Arthur Salem as president. Conveners are: Mesdames Louis Libman, Hu. 0544; I. King, La. 6468; A. Krangle, Hu. 3969.

● DEBORAH CHAPTER Number 43, Order of Eastern Star, met at the Temple Building, Mrs. Barry Lester and David Miller presiding. For the annual tea to be held on Sunday afternoon, March 18, at the home of Mrs. Eli Herman, 41 Lyndhurst Avenue, Mrs. Aubrey Brown was appointed convener



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with Mrs. Aaron Goldenberg; Mrs. R. Livingston, to be in charge of the dining room. At the "Birthday Nite", Mrs M. Chambers, Worthy Grand Matron, and Fred. Gibbons, Worthy Grand Patron, were invited to take charge of the ritualistic ceremony. The draw was convened by Mesdames B. Bader and M. Livingston, to aid patriotic work. A wrist watch, drawn for by Mrs. R. Green, was won by Mrs. E. Berovoy; a shaving pin, drawn for by Mrs. M. Chambers, was won by Mrs. M. Gilbert; and a leather purse, drawn for by Fred. Gibbons, was won by A. Silver. Musical program and refreshments.

● MIZRACHI WOMEN Deborah Chapter met at the home of Mrs. M. Garner, Claxton Boulevard. Mrs. R. Goldberg presiding. Guest speaker was Dr. R. K. Shachter. Annual spring tea in aid of refugee children in Palestine will be held at the home of Mrs. B. N. Goldenberg, 55 Forwside Drive, on Sunday, April 22.

● TUESDAY NIGHT Reading and Discussion groups held an open meeting at the home of the president, Mrs. E. Robin, Oakwood Avenue. Mrs. M. Rotenberg, the guest speaker, spoke on "Women In The Post-War World". Discussion. Refreshments. Proceeds were for Youth Aliyah.

● LUBLINER Hilfs Fareir, held a party at the home of H. Tenenbaum, 562 College Street. Following dinner, S. Yutman, president, introduced the guest of honour, Norman Freed, Alderman Ward 4; and gave a vote of thanks to H. Tenenbaum, host and one of the original founders of the Farein, and to S. Yachtman, for his work. Mrs. H. Wisenberg and son, Arnold, played a duet for piano and violin; and Miss Lillian Tenenbaum played the piano. Each of thirty-five guests donated to the Farein.

● MIZRACHI Women's Organization, which convened in Toronto, passed a resolution stating: We are opposed to any plan whereby Palestine will be partitioned in any way and we insist that the doors of Palestine must be kept wide open for unrestricted immigration and that at the earliest possible moment a Jewish commonwealth be established in Palestine." To facilitate the rehabilitation of refugees in Palestine, the organization adopted a budget of $30,000 for the coming year. Projects include education for adults as well as refugee children and the provision of shelter, food and clothing for immigrants. The beautiful villa of the late professor Herman Struck in Haifa, recently purchased by the organization, will be used for these purposes. Chapter projects include knitting, comforts boxes, cigarettes for overseas, and home hospitality for troops in Canada. Mrs. Moses Benain, of Ottawa, was elected national president; others, Mesdames R. Sald, C. S. Weingarten, M. Stern, H. Bergen, E. Benain. Benjamin Goldfield, national treasurer. Names of the national board are omitted because no care was taken to send them to the Review with properly identifying first names.

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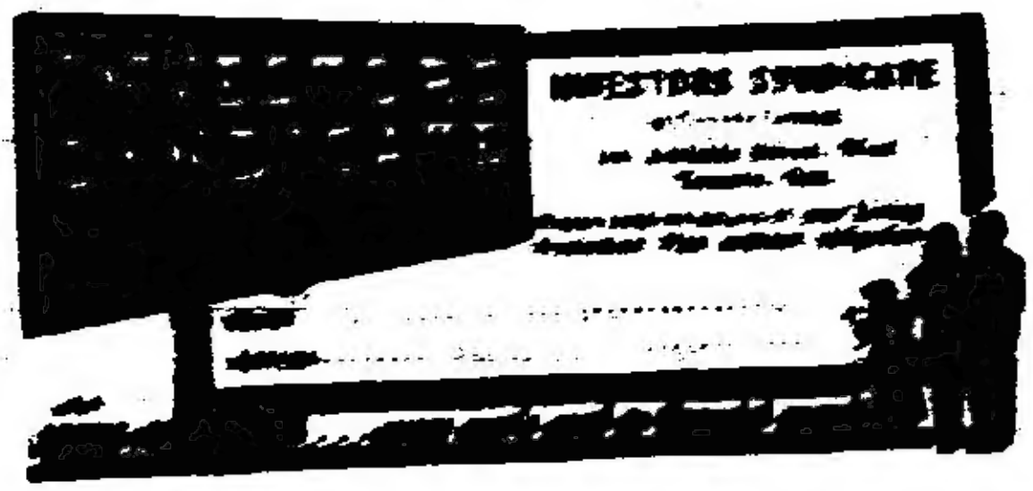

MARRIAGES

PAPERNICK-ORR

The marriage of Ruth, daughter of Mrs. R. D. Orr, and the late R. D. Orr, to Sergeant Jack Papernick, son of Mr. and Mrs. Samuel Papernick, Barton Avenue, took place on Saturday, February 10, at half-past seven, at the home of Rabbi Samuel Sachs, Palmerston Boulevard.

GULA-NAFTOLIN

The marriage of Jessie, daughter of Mr. and Mrs. Gershon Naftolin, Robert Street, to Irving Gula, son of Mr. and Mrs. Harry Gula, Dundas Street West, took place on Sunday, February 25, Reverend B. Charloff officiating. Given in marriage by her father, the bride wore a brocaded taffeta gown, fashioned with fitted bodice and full skirt. Her long veil of white tulle was caught to her head in a Dutch cap, and she carried a cascade of deep red roses. Miss Jennie Naftolin, sister of the bride, was maid of honor, wearing a turquoise-blue afternoon dress, matching flowered hat, with American Beauty red trimming, and long matching gloves, and she carried a bouquet of red roses. Miss Reva Gula, sister of the groom, was bridesmaid, in a lime-green afternoon dress, matching flowered hat, trimmed with blue, and matching long gloves, and she carried a bouquet of yellow roses. The flower girls were: Syrl Goldhar, niece of the bride, in a baby-blue taffeta dress, with matching hat; and Rosalynd Silverstein, of Buffalo, N.Y., niece of the groom, in a pink taffeta dress, with blue bows, and matching hat, both carrying nosegays of roses. Ben Gula, brother of the groom, was best man; and Irving Kartzer was usher. Gary Kay, nephew of the groom, was ring-bearer. A dinner followed for the immediate family. At the reception, Mrs. Naftolin, mother of the bride, received in a plum-coloured afternoon dress, matching hat, trimmed with veiling, and a corsage of yellow roses; Mrs. Gula, mother of the groom, wearing a black and white printed dress, white hat, trimmed with veiling, and a corsage of red roses. There was orchestra music and Miss Barbara Bragman, of Detroit, Mich., dedicated a song to the young couple. For the wedding trip, the bride wore a gray suit, matching coat, with Persian lamb trimming, and black accessories. Out-of-town guests were: Mr. and Mrs. Harold Fishlow, and Mr. and Mrs J. Garson, of Hamilton; Mr. and Mrs. Joseph Bragman and daughter, Barbara, of Detroit, Mich.; Mr. and Mrs. H. Silverstein, and Mr. and Mrs. L. Silverstein and daughter, Rosalynd, of Buffalo, N. Y.

GLASSMAN-PIVNICK

The marriage of Lucille, younger daughter of Dr. and Mrs. Maurice Pivnick, 77 Wells Hill Avenue, to Dr. Lionel Glassman, R.C.A.M.C., youngest son of Mr. and Mrs. J. Glassman, 1469 Bathurst Street, took place on Wednesday, March 7, at half-past six o'clock, Rabbi Samuel Sachs officiating. Given in marriage by her father, the bride wore a floor-length gown of white [illegible] satin, fashioned on princess lines, with a high neckline and full skirt. Her [illegible] veil was caught to her head by tiny white flowers and fillings, and she carried a bouquet of white roses and orchids. Mrs. Alfred Stein, sister of the bride, was matron of honour, in an afternoon dress of watermelon-pink crepe, with a matching hat and veil, and carried a nosegay of orchids and white carnations. Benjamin Orenstein, was best man for the groom; the ushers were: Edwin Pivnick, Lieutenant Ralph Landsberg, and Manuel Widman. During the ceremony, Miss Anne Wright was soloist. At the dinner, the bride's mother, Mrs. Pivnick, received in an ice-blue crepe afternoon dress, with matching hat and veil, and a orchid corsage; with the groom's mother, Mrs. Glassman, in a mauve crepe afternoon dress, with matching hat and veil, and a corsage of orchids. For the wedding trip to the Laurentians, the bride wore a grey flannel worsted suit, with a lime-green blouse, black accessories, and a brown Alaska seal coat. Out-of-town guests were: Mrs. D. Levin, Mrs. B. Levin, Mrs. G. Levy, Mrs. F. Pivnick, Miss Selma Pivnick, all of New York; Mr. and Mrs. J. Salomon, Mrs. Eugene Gardner, Mrs. N. M. Pivnick, all of Montreal, Que.; Mrs. Harry Prager, of Hamilton; Mr. and Mrs. D. Pivnick, of Sutton; Mr. and Mrs. I. Goodman, of Newmarket; Mrs. G. Gorman, of Detroit, Mich.; and Lieutenant Ralph Landsberg, of Randolph Field, Texas; Mrs. Seymour Morris, Miss Vera Sheldon, and Miss Shirley Bossard, all of Patterson, N. J.

GOODMAN-AXLER

The marriage of Gertrude Beulah, daughter of Mrs. Dinah Axler, 270 Evelyn Avenue, and the late Benjamin Axler, to Sidney Goodman, son of Mr. and Mrs. Arnold Goodman, 44 Mercer Street, took place on Sunday, March 18, at one o'clock, at Chudleigh House, Rabbi Samuel Sachs officiating. Given in marriage by her brother, Avrom Michael Axler, the bride wore a romance-blue crepe afternoon dress, with a high lace yoke, cap sleeves, and fitted bodice, and a matching headdress. She carried a nosegay of blue carnations and white sweet peas. Mrs. Avrom Michael Axler was matron of honour, in a gray-blue crepe afternoon dress, with a matching hat, and carried a bouquet of American Beauty roses. Mrs. S. C. Goodman, the bridesmaid, wore a gray crepe afternoon dress, with matching hat, and carried a bouquet of orchids. Sol. Goodman was best man. Chudleigh House was decorated with ferns and spring flowers, and the wedding music was played by Mrs. D. Sachs. During the ceremony, Garson Lacher sang "Because" and "O, Promise Me." At the luncheon, the bride's mother, Mrs. Axler wore a black and white printed sheer dress, with a corsage of roses; and Mrs. Goodman, the groom's mother, wore a black crepe dress, with corsage of roses. Going to New York by airplane for the wedding trip, the bride wore soldier blue gurberdine suit and a gray kidskin coat, with navy accessories, and a corsage of roses. Out-of-town guests were Mr. and Mrs. Sol. Goodman, of St. Catharines.

The reconstituted Jewish communities of France are struggling to overcome the resistance of the French clergy in their efforts to reclaim thousands of Jewish children sheltered in Christian homes, Church and monasteries during the Nazi occupation.

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